

A N
ADDRESS
TO THE
J E W S,

BY
JOHN XERES:

Containing His
REASONS
FOR

Leaving the *Jewish*, and Embracing
the *Christian* Religion.

L O N D O N,

Printed by J. Heptinstall, for Anthony Barker, at
St. Laurence-Lane End in Cheapside, 1710.

AN ADDRESS

TO THE

JEW

BY

JOHN



OF

REASONS

FOR

Leaving the Jewish and Christian Religions

LONDON

Printed by F. H. Johnson, for Andrew Wilson, at
St. Lawrence Lane Press in Cambridge 1710

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TO THE

Most Reverend Father in God,


JOHN,

Lord Archbishop of York.

May it please your Grace,

THat your Grace vouch-
safed to permit me to
set your illustrious Name
A 2 be-

The Dedication.

before this Address, is an additional Favour, which is only owing to your Generous Temper. 

I am at a Loss, but would willingly find Words to express my Gratitude, for the many and great Favours which your Grace has already bestowed upon me, and for that Generous Promise of yours, that you would still continue to add to the Number of them, if so be I rendered not myself unworthy of them, by dishonouring the Profession which I made of the Christian Religion, in the Presence of your Grace, and

of

The Dedication.

of those two illustrious Persons, who by means of you, my Lord, honoured me so far as to be Witnesses of my Sincerity.

In this, my Lord, your Grace follows the Principles of your Great and Exemplary Charity, and of that Zeal of yours which prompts you to assist and do good to all those who are not ashamed to confess the Faith of Christ crucified, and desire to fight under the Banner of their Saviour.

These noble and glorious Dispositions of Mind, which shine so bright in your Grace, and adorn your

The Dedication.

Person, are so universally known and applauded, that I should tell the World no new thing, were I to produce a fresh Instance of 'em in my self, who am, I own, too mean a Person, and too sensible of my own Insufficiency, to dare to attempt to run out in the Praises of so great and good a Prelate.

At present it becomes me, My Lord, to make this solemn Promise unto your Grace, that as I am greatly indebted to your Bounty and Generosity, so will I endeavour by my whole Life and Conversation to answer your Expectations of me,
by

The Dedication.

by fulfilling that Just, and
withall Agreeable Condi-
tion, which you were pleas'd
to lay upon me ; I received
it as imposed upon me by
my *Saviour Christ*, when your
Grace, who is so worthy a
Minister of *Christ*, and so
bright a Pattern of all those
Christian Virtues, which ad-
dorn our *Profession*, imposed
it upon me ; and I earnest-
ly desire your Grace, to do
me the justice to believe and
be perswaded, that by the
Grace of God, I entered in-
to this *Church*, with a full and
entire Resolution to practice
all the Duties which the
Christian Religion requires of
A 4 me,

The Dedictaion.

me ; that I will endeavour, by a blameless and harmless Conversation to Edify the *Members* of it ; and make use of those Talents, which *God* has been pleased to bless me with, to the Advancement of my *Saviour's Kingdom*.

This being the only Design I proposed to my Self, when I embraced the *Christian Religion*, and publicly received the *Holy Sacrament of Baptism*, I here again willingly and chearfully make a fresh Declaration of it to your Grace, that by that means it may be as publick as possible.

May

The Dedication.

May the *Great God* and my
Crucified Saviour, so bless my
Weak but Honest Endeavours, that they may have
some influence upon my
Brethren the *Jews*, and help
to free them from those Prejudices, which they have so
long entertained against my
self, *Blessed Saviour*, and at length
see the things that belong
unto their Salvation.

May God long preserve
your Grace a publick Blessing to this Church and Nation ; may your bright Example encourage others, to
practise those *Christian Virtues* and *Graces*, which adorn
your Illustrious Person, and
are

The Dedication.

are preparing for you
Crown of Glory in the
World to come.

These are, and as I am
Duty bound, shall ever be
the ardent Prayers of,

May it please your Grace,

Your Grace's most Oblig'd
and Devoted Humble

Servant and God-son

24 OC 62

John Xer

THE
PREFACE.

הקדמה

ענה חכם בענין לשמוע אמת באזני

ולישב המקרא על אופניו

מה אשיב אל היהודים שקורים עצמם בפה ישראלים

וקוראים המקרא כקראים

ובזה באים נגד תורת המשחיים

ועל השילוש מדברים גבוהים

בראשית ברא אלהים לשון יחיד הם קוראים

פסוק נעשה אדם תשובה אליהם

וכן רבות מדבר השם: צבאות

ברוך אשר נתן ענים לראות:.

אגרת פולוס אל הרומיים סימן ב: פסוק יז:

הנה אתם חכמים יהודיים חנוּחַ בתורת יהוה
ותתהללו באלהים ותדעו את רצונו להבדיל בין
הקודש ובין החול וכי: מתורת משה: Rom.
ch. 2. ver. 17, 18.

לכן אתם צריכים להנהיג בני אדם אל דרך
הטובה והישרה בעיני אלהים ואדם:

ואל תחשבו בדעתכם לאמר אננו יהודים וישראלים
מורע אברהם יצחק ויעקב ובוז נירשו חיי עולם
הבא: כדמתניתין

כל ישראל יש להם חלק לעולם הבא וגו: אם
הוא זה אמת כמו שאתם דורשים כל מי שיקרא
ישראל בפה יש לו חלק אף עשו וישמעאל נולדו
מאבותינו ונמולו ונתגדלו בשם יהודים ועם כל
זה ראה מה נאמר בהם עשו כתיב בו ואוהב את
יעקב ואת עשו שנאתי: Malachi, ch. 1. ver. 2, 3.
ובישמעאל כתיב כי לא יירש בן האמה הזאת עם

בני עם יצחק: Gen. ch. 21. ver. 10.

וכן כי ביצחק יקרא לך זרע: Ver. 12.

ופירש רשי: ולא כל יצחק: ומה הועיל להם
השם והבשר והמילה אלא פירוש ישראל הוא
שירדיף וינהיג עצמו אל דרך האל הישר ויהיה לו לב
נשבר ונדכה כי זה יותר טוב מכל קרבנות שנאמר
ובחי אלהים רוח נשברה לב נשבר ונדכה אלהים
לא תכוז: Psalm 51. ver. 17. כמו שאתם מודים
בעצמכם: ואם יאמר אומר היאך הגוים

האימינו יותר מהיהודים וההבטחה היתה לישראל
הכי כתיב וחנותי את אשר אחון ורחמתי את אשר

ארחם: Exod. ch. 33. ver. 19.

בין בישראל בין בגוים ועם כל זה אין אני אומ
כי מאס אלהים את עמו ישראל אשר מקדם ידע
הלילה לי לדבר כדבר הזה כי גם אני מזרע אברהם

Rom. ch. 11. ver. 1, 2. וכו' :

ובבוא מלא הגוים יתקיים מקרא שכתוב ובא לציון

גואל וגו' : Ifa. ch. 59. ver. 20.

כל הפירושים וחיבורים האלה עשיתי אחת
שיצאתי מארץ מולדתי כי קודם זה הייתי מטולש
בעולם לראות מדינה ומדינה ככתבה ועם ועם
כלשוננו וכו' : Esther, ch. 5. ver. 15.

זה שבע שנים ולא היה לי פנאי לעיין כראוי בספר
יהוה: וכליתי בהבל ימי לעשות עושר וכבוד ואבה
העושר ההוא וכו' : Ecclef. ch. 5. ver. 13.

ועם כל זה לא חסרתי חסד אלהים ובראותי זה
דרשתי יותר ויותר ספר יהוה ומצאתי בו כי טוב
סחרה מסחר כסף וגו' : Prov. ch. 3. ver. 14.

ובכן עלה על לבי לעזיב בית אבי ומשפחתי וקריתי
זה הפסוק לנחם אל לבי ויאמר יהוה אל אברם
לד לד מארציד וממולדתיך ומבית אביך אל הארץ
אשר אראך וגו' : Gen. ch. 12. ver. 1, &c.

WE whose Names are under
written, Merchants Trading
into *Barbary* in *Africa*, do
hereby Certify all whom it may concern
That We, each of Us, having formerly liv'd
for several Years in those Parts, did then, and
We do now, Personally know *Jonah Ben*
Jacob Xeres, who was Born in *Saphia*, a Sea
Port Town on that Coast. His Parents (be-
ing *Hebrews*) were reputed to be Honest and
Substantial People; who employed much
Care in Educating this their Son *Jonah* in
the *Jewish* Religion, and no less Expence in
Instructing him in the *Hebrew*, *Arabic* and
Chaldean Tongues: He the said *Jonah* liv'd
in that Country a profess'd *Jew*, till the Age
of Five and Twenty or thereabouts, and al-
ways behaved himself Sober in his Conver-
sation, and no less Just in his Dealing, and
some of us have Experienc'd, having had oc-
casion to Employ him on several Accounts
whereby, amongst other Conversation, he
had an opportunity of Discoursing with some
of our Factory about Matters of Religion
and (as he now informs Us) was thereb-
possess'd with some Notion, That the *Mes-
sias* was already come; whereby being uneasie
under such a weighty Doubt, he came thence
for *England* about Eighteen Months ago, in
order to acquire a full Satisfaction. After
some time here, He applied himself to some
of Us to recommend him to some Learned
Divine

under vine for Information ; whereupon he was
admitted to the Reverend Dr. *Allix*, on whom
one of Us have since waited, who requesting
Us a Character of the said *Jonah*, is the
occasion of this Paper, which We do in all
respects believe to be true, and have a ve-
ry good Opinion of the Probity and Sincerity
of the above-mentioned *Jonah*; and which
we trust upon his Examination he will prove
to the Judgment of the Most Reverend the
Archbishops, the Right Reverend the Bishops,
the Reverend the Clergy, and all other Pi-
ous Christians, to whom We Recommend
him, &c.

Done at *London*, this Eight and Twentieth
Day of *May*, One Thousand Seven Hundred
and Nine.

Peter Fleuriot,
Samuel Robinson,
John Lodington,

John Adams,
Val. Norton,
Robert Colmore,

Thomas Coleman.

These

THese are to Certify, That upon several Discourses had with the aforementioned *Jonah Ben Jacob Xere* I have found him very well acquainted with the Holy Scriptures of the *Old Testament*, and all other *Jewish* (particularly the *Talmudic Learning* ; so that he was very ready, upon the Chief Objections the *Jews* make to the Doctrine, Divinity, and Office of our Saviour. But as he is endow'd with very good Natural and Acquired Parts, I was the more able to Satisfy and Convince him of the Truth ; so that after having Examined by Scripture all the most Material Controversies he hath freely declar'd to my Self, and to other Friends, his Desire to Renounce the Errors and Prejudices of his Education in the *Jewish Religion*, and to Embrace and Profess the Christian Faith.

Witness my Hand this 30th Day of *July*, 1709. 24 OC 62

Peter Allix, D. D.

A N

ADDRESS

TO THE

JEW S, &c.

MY BRETHREN



Shou'd not be a true Disciple of my Saviour Jesus Christ, if I had not a tender Affection for you, and an ardent Desire of procuring your Salvation. On his Cross he pray'd for those very Persons who had crucify'd him, *Luke xxiii. 24.* It is therefore my Duty, after his Example, to offer up my Prayers to God, that, his Anger being at length appeas'd, he wou'd please to convert you. I think my self more particularly obliged to this Duty, because during the time I have convers'd with you, which has been above a Year, you have not only been extreamly Civil, but have by all possible ways express'd your Love and Affection for me. *St. Paul*, tho he had been cruelly Persecuted and even Stoned by the *Jews*, yet in his Epistle to the *Romans ix. 1, 2, 3, 5.* goes so far as to wish himself Treated

B

as

as Accurst for the *Israelites*, his Brethren and Kindred according to the Flesh. &c. What Zeal and Concern for his Nation do those Words express?

I conjure you, by the Mercy of God, to divest your selves of those Prejudices you may have conceived against me, upon the first News of my Conversion, and to hear with Patience and Impartiality, this Apology, whereby I shall Endeavour to justify my Proceedings to you, and to oblige you to take into your serious Consideration those solid Reasonings, the Conviction of which my Conscience would not suffer me to resist. And may God grant that your Minds may be disposed to receive the Truth which I present you, that so my Zeal and Concern for you may not serve only to increase your Condemnation. For you ought to consider, that to oppose the Light, is a Mark of a very wicked Heart, and that God cannot but have the utmost Indignation against such a Temper.

I am descended of a Family which has been settled at *Saphia*, a Sea port Town of *Barbary* in *Africa*, ever since the *Jews* were driven out of *Spain*. And I was Born there of a Father so Zealous for his Religion, that being able to support the Charge of such an Education, he design'd to make me a *Rabbin*. Accordingly I have been brought up under the most Famous of our Doctors, and tho' I have not yet been raised to that De-

An Address to the J E W S. 3

I agree, many of you have had the Opportunity, of knowing that I have apply'd myself to Study, with some Diligence, and that I have made no small Progress, in all those parts of Learning which are necessary to qualify a Person for that Honourable Title. I have been very well versed in the Scriptures from my earliest Youth; And for several Years have been engaged in the Study of the *Talmuds*, and of the *Gemara*, and I am a sufficient Master of that Learning, to pass a true Judgment upon it. I have for so long time been disturbed with several Difficulties, and having had in my own Country Opportunities of conversing with Papists of *Spain*, and with Protestants of the Church of *England*, I have been desirous of Learning from both of 'em their Opinions, with respect to those Doubts which perplexed me. I have been twice in *Spain*, and three times in *Portugal*, but the Inquisition, under the Protection of which I have been, was such a Method of convincing and satisfying the Mind as I could never approve of. The Severity of that Tribunal was, in my Mind, directly opposite to the Spirit of Religion; and I could not see but that those Doctors allow as little liberty of Examination to the Mind, as our *Rabbins*, who require their Scholars to say so Blind, but entire a respect to their Word and Authority, as to believe their Right Hand is their Left, if they please so affirm it. Common Sense tells us that

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this absolute Authority is good for nothing, but to force upon a Man the Profession of a false Religion, or to fix him immoveably in such a Profession, if he has had the Unhappiness of being bred in it.

The barbarous Proceedings of the Inquisition being so unfit to work upon my Mind, I came over into *England*, hoping I might here meet with Satisfaction with respect to the great Difficulties which disturbed my Mind. And by the kind help of some of my Friends, who have known me almost from Infancy, and who are able to give an Account of my Manners and Conduct, as they have been pleased to do, by the Certificate that is prefix'd to this Address; I have been directed to a Divine of this Church, from whom I have happily received a Resolution of those Doubts, and an Explication of those Difficultys, which for so many Years had taken up my Mind. One Thing which in a very particular Manner engaged my Attention to him, was, that having been always offended with this Maxim of our Masters, *My Son have more regard to the Words of the Rabbins than to the Words of the Law*. He began with an Exhortation to use my own Judgment, and to consider seriously the Force of those Objections we make to the Christians, and to weigh impartially the answers which he Propos'd. For this purpose he spent near four Hours, in convincing me of the Absurdity of the pretended *Ora*

Law

An Address to the JEWS.

ing, Law; which is so much talked of by our
of a *Rabbins*, and confuted those Persons who have
ably deprived our Nation of their Right of using
Un- a discretionary Judgment in matters of Reli-
gion, by talking of a Great *Sanhedrin* which
qui- let from *Moses*, till the second Destruction of
ind, *Jerusalem*, and by maintaining that the two
ight *Talmuds* contain the decisions of that Assem-
t to bly, to which we ought to submit Blindly,
my as to the greatest and most Divine Authori-
f my ty which was then in the World. His Con-
from clusion was, that even supposing such a *San-*
Ac- *hedrin*, which under the Judges and Kings
they did often authorize Idolatrous Worship, and
icate condemn to Death the Prophets whom God
have sent to reform his People, The Christian Re-
urch, ligion which teaches, that Jesus, who was
Refo- Crucify'd by the *Sanhedrin*, was the Messiah,
ation can receive Little or no Prejudice from their
ears Condemnation of him; and that it is but
which an inconsiderable Prescription against *Jesus*
l my *Christ*, which can be drawn from his Con-
n al- demnation by the *Sanhedrin*: Since if that
Ma- Court, by Reason of their Malice and Cor-
Words- ruption, have past an unjust Sentence at one
Law time, they may also do the same thing at
e my another.

ously But as this Preliminary Question is of the
ke to greatest Moment, and because most of the
y the Arguments, which were alledged by the
pur- Divine, I conversed withal, are still fresh
ncing in my Memory, I shall crave leave to set down
Ora- some of them, that by reflecting upon them
Law

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seriously, you likewise may be convinced that the Oral or Unwritten Law, which your Masters are wont to Boast of, is a meer *Chimera* of their own hatching, which hath not the least Foundation upon any thing that may be deduced from the Holy Scriptures, and that so the Holy Scriptures must become the sole Rule and Standard of our Faith.

Your *Rabbins* earnestly contend for the Unwritten Law, which, they say, God gave to *Moses* on Mount *Sinai*, at the same time he gave him the Written Law. This Law they pretend was delivered by Word of Mouth to *Joshua*, that *Joshua* taught it the Elders, the Prophets, and the Prophets those of the Great Synagogue after the Captivity, and so on, till *Jehuda* the Holy (least, that Branch of the Law should be forgotten at the Time when the People was Dispersed abroad by the *Romans* into Divers Countries collected it into a Body, about one Hundred Years after the Destruction of *Jerusalem*; having gathered all the Traditions he could ever meet with together, calling it the *Mishna*, or the Second Law. And that this should be of equal Authority with the first Written Law, is what they so strenuously contend for, insomuch that they don't stifle to declare that the Written Law is very Imperfect and Defective without it, as being in many Parts of it so obscure, that 'tis almost Impossible to attain it's Meaning, but

by being enlightened by the Oral Law. This is what they maintain, as we find, in *R. Bahaje i. e. fol. 77 א, ו, &c.* that is, there is no other way of Explaining the Written Law, but by the Oral Law : So again in your ספס you have it thus, don't you think that the Written Law is the Foundation of our Religion, but believe rather that 'tis Founded upon the Oral Law ; for God made a Covenant with the *Israelites* according to the Tenor of the Oral Law, as it is written in the *34th chap. of Exod. verse 27.* For after the Tenor of these Words, I have made a Covenant with thee and with *Israel.*

Nay, and so strangely are you prejudiced in favour of Traditions, that tho one of your Masters contradicts another, yet must you not question the Verity of either of them. Thus have they gained, by a Magisterial way of proceeding, an absolute Dominion over the Consciences of their People, and induced you to believe whatsoever they think convenient to impose upon you. This makes you regard the *Karaite Jews* (who reject the Oral Law) as Hereticks, with whom you are forbid to have any Communion.

But the Absurdity of this Opinion will easily be made evident,

First, from the exprefs Words of *Moses*; for in *Exodus* * it is Recorded, that *Moses*, upon his Defcent from the Mountain, *told the*

People

* Chap. 24. 3.

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People all the Words of the Lord and all the Judgements; and after that the People had declared how willing they were to submit to all that the Lord had enjoyned, it follows † *That Moses Wrote all the Words of the Lord;* In the 12th verse there is mention made of the Tables of Stone, a Law and Commandments which the Lord had Wirtten, and which Moses was to teach the Chidren of Israel. Again in the 2d. Book of Kings * 'tis said, *and the Statutes, and Ordinances, and the Law and Commandment which God wrote for you;* where there is no Reserve made for the unwritten Law. In another place you meet with God proposing all the Temporal Blessings this World affords to his Chosen People, on condition † *they will hearken to the voice of the Lord their God, to keep his Commandments, and Statutes, which are written in the Book of the Law.* Add to this an Observation by no means to be passed by, and that is, that in all the Sacred Pages there is not the least mention made of any unwritten Law; so that nothing that God required of Israel was omitted in those Writings which you have to this day, or committed to the Trust of Moses or any other whatsoever; for the above cited Places are so full that they leave no room for any Conjectures of that kind.

Secondly, From the Covenant between God and his People, which was contain'd in

† ch. 24. ver. 4. * c. 17. v. 37. † Deut. c. 30. v. 10.
a Book

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the Book, as you find in *Exodus*, * and *Moses* had took the Book of the Covenant, and read in the Audience of the People ; and 'tis plain, from another Passage in *Deuteronomy* †, that this Covenant was not to affect the Jews then living only, but their Posterity in like manner, as in the Reading of that Chapter you may learn.

Thirdly, From the Perfection of the Law, which appears full and compleat from these Words, * *Now therefore hearken, O Israel, unto the Statutes, and unto the Judgments which I teach you, for to do them, that ye may live, and go and possess the Land which the Lord God of your Fathers giveth you, ye shall not add to the word which I commanded you, neither shall you diminish ought from it, that ye may keep the Commandments of the Lord your God, which I command you.* So that thence it appears that the Oral Law contained in the *Mishna* is altogether needless, of no Force or Obligation in the least.

Fourthly, In the time of the Judges, and under the Kings, more especially when the Kingdom was divided into two parts, viz. *Judah* and *Israel*, both the Leaders and the People fell into a general Corruption, in so much as that both State and Church became alike polluted ; the one by Sedition and both by Idolatry : And who then, I pray, at that time of day was entrusted with the keeping

v. 10. Book * ch. 24. v. 7. † ch. 29. v. 9, &c. * *Deut. c. 4. v. 1, & 2.*

of the Unwritten Law, whether it was *Judah* or *Israel*, we cannot find, after having made the nicest Scrutiny imaginable.

Fifthly, When the Prophets upbraided the House of *Judah* for their Transgressions, and the Children of *Israel* for their Sins, they never in the least tax either of them, Leaders or People, for their Contempt of the unwritten Law; but only cry out against them most vehemently for their running counter to that Law which *Moses* had delivered to them; and which was written with his own hand.

Sixthly, The Book of *Deuteronomy* itself confounds that gross Opinion of yours: For that Book is properly a Repetition of the Law of God which *Moses* had aforetime given to *Israel*, and which he had commanded to be written by *Moses*. In the Sabbatical year the Law was read to all the People; but we never meet with the least tittle of these unwritten Precepts, which as you imagine were proposed to the People of *Israel*.

You make a great bustle indeed with your grand *Sanhedrin*, as if the Trust of the Oral Law was lodged in that so famous an Assembly of Men. But after all, that great *Sanhedrin* is a mere fictitious Assembly: for if ever there was such a Body as the *Sanhedrin*, which you earnestly contend for, how can you answer for the Behaviour of those great Men who, for their publick and notorious Idolatry, were carried away, they and the People, into Captivity? The *Sanhedrin*, you say,

say, was made up of the chief of the Tribes. But could that possibly be, when the two Kingdoms were utter Enemies to each other, and had continual Wars betwixt them? when they condemned the Prophets, and publickly introduced Idolatry, in opposition to the true Worship established at Jerusalem?

All the Arguments which you alledge in vindication of this Opinion, turn upon some Passages of the Sacred Writings, which you wrest miserably, to answer your End and Purpose. I shall insist upon one or two of them, and effectually expose the Weakness of your Reasonings.

The first you usually insist upon is taken out of *Exodus*, **Write thou these Words*, כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה, *Ki al pi hedavarim haele*, that is, *For after the Tenour of these words I have made*, &c. From whence you infer that the Oral Law is meant, because God saith עַל פִּי הַדְּבָרִים, *al pe hadevarim*, that is, in your way of Interpreting. it תּוֹרָה שֶׁבַּעַל פֶּה, *tora shebaal pe*, to make a Covenant according to the Oral Law. Another place to the same purpose is in † *Deuteronomy*, עַל פֶּה הַתּוֹרָה, *al pe hatora*.

But the first place is so far from establishing the Authority of the Oral Law, that it proves the direct contrary: for the *he*, which is twice repeated, and the אֵלֶּה *elle* restrains the Covenant to the words that are written, as

* ch. 34. v. 27. † ch. 7. v. 9, 10, &c.

any Novice will easily perceive, who has the least smattering in the Original. And indeed *Onkelos* and *Jonathan* met with no such thing in the Text, for they have translated it *after the Tenour*, as it is in the *English* Translation: For it must be confessed that the *אֵלֶּיךָ* *pe* often redounds in the *Hebrew*, as appears, upon Examination, from many Passages of Scripture.

Nay, you your selves must confess that the Articles *אֵלַי* *al pe*, *כִּפְּהִי* *kepe*, and *לִפְּהִי* *lepe*, signify only *according to*, and never denote *mouth*. Add to this, that the Particle *כִּי* *ki*, for, shews the Reason why *Moses* was commanded by God to write those words, *viz.* *For after the tenour of these words I have made a Covenant with thee and with Israel.* Whereas no Reason can be assigned why *Moses* was to write them, if he had been to make the Covenant according to the Oral Law. As for that Passage in *Deuteronomy*, there seems not the least Difficulty in it, this of *Exodus* being first explained. For the *Levites*, or the Judges that should be in those days, upon the Peoples seeking to 'em, were to shew 'em the Sentence of Judgment, as it was written in the Book of the Law, and they were obliged to abide by that Determination.

Upon the Entrance into the Promised Land it was foretold the People of *Israel*, that they should have, in future time, a King set over them, as well as all the Nations round about them had; and that after he should be fixt
upon

upon the Throne he was enjoined to write a Copy of this Law in a Book, by which if he steer'd the course of his Life, he was to have great Blessings to attend him; neither, as I can find, is there any Injunction laid upon him, or any other of the *Jews*, farther than the Observance of the Written Law.

The next Passage you insist upon to corroborate your Opinion, is taken out of *Exodus*, † *And I will give thee Tables*, by which you understand the Ten Commandments, and a Law, that is, the Holy Books of *Moses*, and *Commandments*, that is your *Mishna*, or Tradition: But seeing some of the more Judicious among you, reject that Explication, I shall say but a Word or two of it. It is plain, that God is said there to have written all, &c. the Two Tables, the Law, and the Commandments, as the word *אשר*, *Asher*, which is Relative, implies. To confirm this Consult, the Second Book of *Kings*, ch. 13. 37. where the same Expression is made use of, *and the Statutes, and the Ordinances, and the Law and the Commandment אשר אשר, which God wrote for you, ye shall observe to do, &c.*

The many Fables your Rabbins have trump'd up in order to maintain the Oral Law, the various and endless Disputes which reign among them concerning this Law, plainly discover what an upstart Business it is. I am informed, there never was such a thing heard among you, as the *Mishna*, 'till near five hundred

† Ch. 24. 12.

14 *An Address to the J E W S,*

hundred Years after the Destruction of *Jerusalem*; neither is it at this Day received unanimously among you, for the *Karaite Jews* ever rejected it.

To prove that the *Talmud* came in vogue since the Establishment of the Mahometan Religion, is no hard Task, for it proves itself plainly by the Word *Ismael*, which they give to the Followers of *Mahomet's* Doctrine.

I have good reason to believe, that it did not arrive in *Spain* till the Ninth Century, at what time the major part of the *Jews* utterly rejected it, till in the Days of *Alphonfus*, King of *Castile*, it was received after this manner. This Prince had a Physician who was a *Jew*. That same *Jew*, who was a *Talmudist*, persuaded his Majesty to spare the Lives of those *Jews* who were then his Subjects, and had been guilty of Sedition, and so Sentenced to Death, provided they would own and embrace the *Talmud*, which they did in order to save their Lives. This happened at the end of the Twelfth Century. But it is to be observed, that a very considerable part of the *Jews*, who are spread in many parts of the World, disapprove of and reject the *Talmud* to this very day.

But to conclude this Head, That the *Gemara* (which is only a full Exposition of the *Mishna*) is a plain Imposition, is so easie to be discovered, that there is no need I should spend many words about it. 'Tis true, indeed, the Rabbies mentioned in it are represented

represented as very ancient, and as Men that
 lived many hundred years before it was
 compiled; for the Compilers of it had just
 so much Sense as to mention those Rabbies
 who had liv'd many Ages before them, as
 the Authors of what they were pleased to
 give in vance. And the reason of this their Beha-
 viour was, *First*, to avoid the Persecutions,
 which they justly feared, from the *Christians*
 and *Mahometans*, who, in several places of
 the *Gemara*, were severely treated and re-
 buked upon. *Secondly*, to give their People
 to understand that the *Karaite Jews* were
 not Innovators in the Jewish Religion.

By such Arguments as these I was con-
 vinced of the great Error I long laboured un-
 der, and I wish they may have the same ef-
 fect upon your Minds.

I was extreemely pleased with three Parti-
 culars in the method the Divine took, and
 by which I was thoroughly convinc'd of his
 sincerity. *First*, a third Person, who assist-
 ed at our Conferences, gave me, the next
 day after every Conversation we had toge-
 ther, during almost three months, a short
 Recapitulation of what had been said on both
 sides, that so I might carefully enquire whe-
 ther I was fully satisfied with his Answers,
 and propose afresh those Difficulties which
 were not cleared up.

Secondly, According to his Promise, he
 made use of no Argument in the Dispute, but
 according to the Original, explained by the
 parallel

parallel places where the same Subject is handled.

Thirdly, He offer'd to supply me with all *Jewish Books*, such as the *Talmuds*, the *Ancient Midraschim*, the *Jewish Commentaries* on Scripture, and principally those which treat of the Controversy with the *Christians*; such as the *Chissouk Emouna* and *Abarbanel* who is most Esteemed by our Nation. And, before our Conversation began, he lent me such as I desired to consult. After this, he easily convinced me that I ought to Read the New Testament which is the only Rule of the Christian Faith; and, that I might Read it with the greater Ease, he gave me a Version of it in *Hebrew*.

I apply'd my self closely to the Reading of the Gospel, and have found the following Effects of it.

I. I understood the Plan of the Christian Religion better than I had done, from what I had heard of it in my own Country.

II. Hereupon I found my self in a much fairer Way to receive Satisfaction, with respect to my Difficulties, than I had been before.

III. Hereby I found an exact Conformity between the Books of *Moses* and of the Prophets, and those of the New Testament tho' your Doctors, prepossess'd as they are with Prejudices, do all they can to make them contradict one another

I earnestly wish you would read those books as I have done ; for I doubt not but you would then see with Admiration, that Jesus Christ, during his Ministry, was taken in the following Affairs :

1st. In Reforming the Corruptions which were crept in among our Fathers, with respect to several parts of that Moral Doctrine which God had prescribed by *Moses* ; of which Corruptions several are at this time found in your *Talmud* Authors by your Doctors. And this he could not do without rousing up the Fury of those Persons, on whom he charged those Corruptions so home. And this was certainly the principal Cause of his Death : For he tells them plainly enough that they knew he was the Messiah ; but that they were afraid they should lose their own authority, if they submitted unto his, *Mat.*

. 33, &c.

2dly, In establishing such pure and perfect rules of Morality and Piety, as above all others are fitted to raise human Nature to the highest degree of Perfection.

3dly, In teaching the *Jews* the true Sense of some Prophecies respecting the Messiah ; which they had not given sufficient Attention.

4thly, You would find, That in his Discourses he had interwoven several illustrious Prophecies concerning those things he came to suffer from the *Jews* ; concerning what would happen to his Disciples ; concerning

he Fate of the *Jews* who should crucify him ; concerning the false *Messias's*, who should abuse the Credulity of our Nation concerning those things which after his Death should befall his Church, which his Disciples should form ; concerning the Persecutions it was to suffer, and its prodigious Increase unto that Greatness in which you see it now appear.

Can you read such Relations without being moved thereby ; and without concluding that since the Christian Religion was opposed for several Ages, both by the *Jews* and by the Heathens, there is no more room to doubt of the Miracles which were wrought by Christ and his Apostles, than of those of *Moses*, and of the Prophets that came after him?

Whatsoever your *Talmudist* Doctors have objected against the Miracles of Christ and of his Apostles, is frivolous Cavil, and may with equal Ease be turned by an Heathen against *Moses*.

It is true, that the Disciples of Christ did teach, that those who believed on him were no longer subject to the Ceremonial Law which *Moses* instituted by God's Commission. But then let it be considered,

I. That it is certain, Jesus Christ was along a strict Observer of that Law, notwithstanding that the *Pharisees* accused him of having violated the Sabbath, by curing a Man on that day.

II. It is also certain, that the Apostles, even when they published the Revocation of the Ceremonial Law, acted with great Moderation and Indulgence towards our Fathers.

St. Paul himself offered an Offering by way of Satisfaction, to a Vow of a *Nazarite*, which he had made.

But, III. The Divine Miracles by which the Ministry of the Apostles was confirmed, are an unanswerable Proof that the Revocation of the Ceremonial Law was made by the Authority of the same God, who had given both to *Moses*, and to them the Gift of Prophecy.

IV. If it be true, as I shall prove hereafter, that *Moses* foretold, that the Messiah should be a Law-giver like himself, whom they should be bound to obey, under the Penalty of the Curse of God; and if it be also true, that Jesus is the Messiah, whose Religion, according to the Promise given to *Abraham*, was to make all Nations blessed, St. Paul did then justly conclude, that the Ceremonies, which were a Wall of Partition between the *Jews* and *Gentiles*, were to be abolished. The same Apostle does also infer, That the Ceremonial Law was to be in force no longer than unto the Destruction of your second Temple. You your selves are sensible that your Civil Constitution was irrecoverably overturned when the Temple was pulled down, according to *Daniel's* Prophecy, *ch. 9.* and since you your selves have

been scatter'd amongst all Nations, being banish'd from your own Land, your Ceremonial Law, which obliged you only in *Judæa* as *Moses* himself expressly tells you in several places, must also fall of course. *Daniel* fasted during the Feast of the Passover, which was forbidden in the Law ; but he look'd upon that Prohibition as not extending to those who were Captives in *Chaldæa*. He observed religiously the Moral Laws, which are of an eternal Obligation, and which concern all Men ; but he did not obey the Ceremonial Commands, because they did not so much as oblige the *Jews* out of *Judæa* when the Temple was destroy'd. Nor do we find that God ever designed to subject any other Nation besides the *Jews* to observe those Laws. They were only given to distinguish the *Jewish* Nation from all others: And the end of that distinction was that the Messiah might be known among them. For this Reason it was necessary, that the Tribes and the Families in each Tribe should be distinguish'd. Now it is a natural Consequence from hence, that when the Messiah was once come, all those Distinctions were to cease, as Scaffolds are taken down when a Building is finish'd.

Indeed I do not wonder that your Rabbins have perswaded you, that your Ceremonial Law, which commands Sacrifice and the distinction of Meats, and which appoints certain Feasts, is of an eternal Obligation.

ing b gation, for this was the Opinion of the
eremo reatest part of the *Jews* before the Destru-
Judæ ion of the second Temple, nay even of those
sever ery Persons afterwards who could not resist
faste he Evidence of the Gospel, but profest them-
ch w lves Christians.

l upo Your Rabbins have always adher'd closely
tho this Notion ; and they wait for the ap-
obse earance of *Elias* with the Messiah, expect-
ich a g he will distinguish the Priests, who are
h co ow unknown, and confounded among the
he C st of the Nation, of which not so much as
id n e Tribe is known.

Judæ But do not they know,

lor d 1. That Circumcision was only a Mark
subje distinguish the Posterity of *Jacob*, of
ms hom the Messiah was to be born?

e on 2. That the Sacrifices were only a Repre-
Natio ntation of what the Sinner deserved, pre-
disti scribed to him to lead him to Repentance?

know 3. That the Laws which respect the di-
neces tinction of Meats and of Days, cou'd con-
in eac ern only the *Jewish* Nation ; and therefore
it is as to cease upon the appearance of the Mes-
e whe ah, who brought Salvation to all Nati-
Distin ns?

take Is it not certain that the Talmudists con-
fess their ignorance of many of the Beasts
r Rat and Birds, of the Trees and precious Stones
Cere mention'd in the Law ; so that they are for-
rifice d to guess, and give general Marks to di-
whic nguish them, since they know neither their
al O names, nor their different Species.

The *Jews* in *China* can't observe the Sabbath at the same time with those in *Juda* nor the *Jews* of *Saphia* at the same time with those in *China*. God had appointed for the Passover a Lamb which was adored by the *Egyptians*: but now when there are no more where any *Egyptians* who worship Lamb of what use is it to sacrifice that Creature?

But have they never read 1. What God says by *David*, *Psal. L.* concerning Sacrifices, v. 8, 9. *I will not reprove thee for thy sacrifices—I will take no Bullock out of thy house—&c.* And will they never consider what *Jeremiah* says, *Ch. XXXI.* 31, 32. *I will make a new Covenant, &c.* not according to the Covenant made at *Sinai*. The different Sentiments of their Commentators concerning this place show, that they are oppressed by its Authority. If you read the *Epistle* St. *Paul* wrote to the *Hebrews* of his time you'll see that he shows clearly, and demonstrates invincibly, that the Messiah was to be a Priest for ever, after the order of *Melchisedech* and that therefore the ancient Priesthood which was in the Tribe of *Levi*, was to be abolished: That the Messiah, who was of the Tribe of *Judah*, ought not to offer up a Sacrifice as the Priests of the Law, but that according to the Prophecies he was to offer up himself to reconcile the World unto God; and that afterward he was to enter into Heaven which was represented by the ancient Sanctuary.

he Sary: That his Priest-hood shou'd be acknow-
 Judged by the Heathens as that of *Melchise-*
 ne *wieck* had bin, who was a Priest in the Land
 for *of Canaan*. This he proves from *Psal.* XL.
 by the This Offering of the Messiah as of a Sacri-
 are nce is so plainly held forth by *Isa.* Ch. LIII.
 Lamb that it cannot be eluded by any Cavils.

Cre And indeed this Truth has bin known by
 your Rabbins. See the *Pesikta* where the
 at G Author interprets this passage of *Isai-*
 Sacrific, after the same manner as the Christi-
 thy ans.

of t You see very plainly, my Brethren, that
 onfid here is the greatest difference imaginable be-
 32. tween your Notions of the Messiah, and those
 cordin the Christians have learn'd from the Gospel
 e diff to form of him. And *Jesus Christ* has decla-
 rs cor'd his Will that this difference should be uni-
 are overfally known: For before his death he
 he E instituted the Sacrament of the Supper as a
 is tim Memorial of his death; and commanded that
 dem it should be celebrated unto the end of the
 s to World; thus erecting a perpetual Monu-
 ised edment of his Sufferings as of what was predi-
 t-ho cted by the Prophets. And it was with the
 to be same design that he used some expressions
 of t of the XXII. *Psalms*, when he was upon the
 a Sac Cross.

accon It is very strange that both the *Jews* and
 up hi the Christians shou'd found their Notions of
 ; at the Messiah, tho' so widely different, upon
 Heave the Holy Writings of *Moses* and the Prophets,
 Sanct which are in your hands. Your thoughts

of the Messiah at present are, That he shall be a mighty Conqueror, who shall destroy your Enemies, restore to you the Land of *Judea*; re-build your Temple; raise from the dead all your Ancestors down from *Abraham*; restore to your Land its former Fruitfulness; make the greatest part of your Nation Prophets; be the Arbitrator of the Differences among the Pagan Kings; convert all People to his Religion; and teach the *Jews* the *Hebrew* Tongue, which they neither speak nor indeed understand; and work I know not how many Miracles, changing the order of Nature in your favour.

'Twill be proper to consider of how many different Articles, these Idea's you have of the Messiah do consist: Instead of one Messiah, of whom your Doctors, who lived before the Talmudists, speak, you expect two; one who shall descend from *David* and another who shall descend from *Joseph* of the Tribe of *Ephraim*. This latter Person is to begin your Deliverance; He is to come and make himself Master of *Jerusalem*, where he shall be besieged by the *Romans*, kill'd and bury'd under the Gates of the City.

After this the Messiah, the Son of *David*, is to appear, accompany'd by *Elias*, who shall come in a Body created for that purpose *Gog and Magog*, i. e. the *Turks* on one side and the Christians, making a new Croisade under the Command of the Pope, on the other, are to fight and destroy one another.

shall As for those who escape, the Messiah is to
 destroy them by fire from Heaven, and thus
 of *Jude* end the Pains of the Messiah.

Afterwards the Pagan Kings shall bring
 back the Ten Tribes in Triumph upon their
 Shoulders. Then the Messiah shall divide
 the Land like another *Joshua*; the Temple
 shall be rebuilt, and Sacrifices offered as for-
 merly. The Messiah shall marry some beau-
 tiful *Jewish* Lady, but the Pagan Princes shall
 furnish him with a vast number of Concu-
 bines. He shall have a great many Children,
 who are all to be so many Princes under their
 Elder Brother. And thus from Generation
 to Generation. The People are to live un-
 der their Government, rolling away
 their Days in Mirth, and Musick, and Enter-
 tainments, doing what is right in their own
 eyes, and celebrating their solemn Feasts as
David before their Destruction.

I earnestly desire you, my dear Brethren,
 to bestow some serious Reflections upon these
 ideas of the Messiah, which your Rabbins
 propose, and who Found this confused
 Scheme upon the Authority of the Talmud.

The Divine with whom I conversed, made
 several Remarks upon the Particulars I have
 now been mentioning, and as they gave me
 Satisfaction, and have lead me into the un-
 derstanding of the true Sense of the Holy
 Books which your *Rabbins* abuse; I hope
 they will also serve to cure you of your Pre-
 judices, and that they will lead you to an ex-
 amina-

amination, and so to a fence of the vanity of those Hopes which you have entertain'd.

Therefore, I. I desire you to consider whether Jesus had great Encouragement to usurp the Title of Messiah, if it did not belong to him; seeing 'tis evident, that on one hand he refused to be acknowledged for King by the People; and on the other, that he knew certainly that he shou'd be Crucify'd on the account of that very Title. That both these Suppositions are true, appears plainly from the History of the Gospel, where we read that he retired from the Multitudes when he knew they design'd to take him by force and make him a King, and that he several times foretold his Death and instituted the Sacrament as a Memorial of it unto the End of the World.

II. Whatever you may say of it, I don't think it possible that any of the false Messiahs who have so often imposed upon you since his Death, and made you take up Arms several times, shou'd have undertaken such a thing, but in hopes of overcoming your Enemies, and of raising themselves by your Arms to the Royal Dignity. But that a Man should refuse the Kingly Power, when it was offered him, and on set purpose should expose himself to certain death, and pretend thereby to merit the Character of the Messiah; this is what wou'd never have once entered into any Man's Thoughts; and yet this is what Je-

has actually done. And what can be the meaning of it, but this? According to the Prophets the Messiah was to be cut off, so says *Daniel* Ch. IX. 26. He was to offer his Life as a Sacrifice for Sin, *Isa.* LIII. 10. but according to the same Prophet, he was to arise from the Grave. He was to ascend into Heaven, according to the Prophecy of *David*, *Psal.* CX. 1. and from thence he was to shed abroad the Gifts of the Holy Spirit upon his Followers, that thereby his Doctrine might be spread all over the World, as it was foretold by *Joel*, ch. 2. 28, 29, 30, 31. By this the true Messiah is so effectually distinguished from all false Pretenders to that Title, that we need only examine the matter of Fact, whether indeed he is arisen from the dead; whether, as the Messiah was to do, he has sent from Heaven the Gift of the Holy Spirit, and whether he has converted the Heathens to his Religion.

One thing which has always given me great disturbance, is the Confession of the Talmudists, that all the Periods appointed by God for the Messiah's appearance are past, *Sanhed.* ch. 11. in the *Gemarah*. They are certainly in the right; For according to *Jacob*, *Shiloh* was to appear before the second Destruction of the Jewish State. According to *Micah*, he was to be born after that the same State should have been raised out of their Ruins, viz. After their return from the *Assyrian* and *Chaldean* Captivities, after a long Peace, and

and after they shou'd have been attacked by the Kings of *Syria*, and have had seven Generals and eight Kings, *Mic. 5.*

According to *Daniel's Prophecy*, * *ch. 9th. v. 26.* the Messiah was to be cut off before the destruction of *Jerusalem* by the *Romans*.

But to clear up these Oracles a little more, I shall undertake to prove that the Messiah promised to our Nation was to appear at such a certain time, and that the time so limited by God for his appearance is actually passed, and by consequence that he is already come.

The design God had in spreading a Vail as it were over the Prophecies, was to make Men apply themselves more seriously to the Study of those Sacred Truths, and to meditate Day and Night in search of 'em, so that, the full and true accomplishment of those great Events being seen, our Faith might be confirmed and established in an entire belief of them.

'Tis true however there are some Events of such moment and unspeakable advantage to Mankind, that God, out of his infinite Good-will to them, has been pleased to reveal them more clearly to his People : The Darkness they lie under is now owing to the perverse and obdurate will of the *Jews*, together with the desperateness of the Cause they are forced to maintain : Of this sort are the Prophecies, which speak of the time of the Messiah's appearance. Your Opinion is, that the Messiah is not come, while the

Chri-

Christians on the other hand demonstrate from the Writings of the divinely inspired Prophets, that all things predicted of the Messiah are fully accomplished in that Blessed Person which they hold for the Messiah, and that he, *viz.* the Messiah, is truly and really come, otherwise there would be reason to think that those Prophecies must be false, and so utterly to be discarded, and not to be relied on upon any account whatever.

In pursuance of what I am about, I shall consider some few Passages in the Prophets, which, according to you and us, have an undeniable Relation to the coming of the Messiah promised to our Nation, in sundry Places of the sacred Pages.

God's Design in separating *Abraham* with the rest of the Patriarchs, and afterwards the *Jewish* Nation, from the other part of Mankind, was, that it might be known that the Messiah, according to the Flesh, arose from that People, and because *Jacob* was the first who restrained that Promise to the Family of *Judah*, I shall therefore make choice of this first Prophecy, to prove that the Messiah is already come.

Jacob, upon his Death-bed, ordered all his Sons to gather themselves together, and according to the unerring Spirit he was filled withal, foretold to all his Children, what should be their Lot in the Land of *Canaan*, whether their State and Condition should be prosperous or unfortunate ; and among the
rest,

rest, when he comes to *Judah*, he says, * *Judah, thou art he, whom thy Brethren shall praise ; thy hand, &c. The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, and unto him shall the gathering of the People be.* These last Words afford us a threefold Consideration :
 1. That the שבט, *Shebet*, Scepter should be in *Judah*. 2. That in Process of time there should be a מֶחֱקֶק, *Mekokek*, that is, a Law-giver, a Dignity inferior to that of Kings : And in the 3d place, that שִׁלֹה *Shiloh* should come before the departure of the שבט Scepter, and מֶחֱקֶק, *Mekokek* out of *Judah*.

Now this Prophecy of *Jacob* did not begin to take place till *David* was made King, and then it received part of its Accomplishment. And this Scepter שבט, *Shebet*, (or Kingly Power, as you your selves confess ; see *Rasbi*, *Aben Ezra*, *Kimchi*, and the *Targum* has translated that Word by *Kings*) continued to the Days of *Zedekiah*. After the Destruction of *Jerusalem*, the מֶחֱקֶק *Mekokek* took footing, that is, an inferior Order to Kings (מֶחֱקֶק, *Mekokek* a Prince or Law-giver : *Rasbi* upon *Pf.* 60. 9.) For *Zerubbabel* was the first מֶחֱקֶק, *Mekokek* or Law-giver ; and this sort of Government continued for some time with some little Change and Alteration, even under the *Maccabees*, until the

* Gen. ch. 49. v. 8, 9, 10.

Romans laid waste the Holy City; since which time they have never been able to make themselves a People, or gain a Possession of the Land of *Canaan*. The שִׁלֹה *Shiloh*, that is, the *Messiah*, as you your selves acknowledge upon that Place of *Gen.* was to come before the Departure of the שֵׁבֶט *Scepter*, and of the מַחֲקֶק *Mekokek* out of the Tribe of *Judah*. This is the Meaning of that Prophecy.

The Force of this Argument therefore cannot be evaded. שִׁלֹה *Shiloh*, that is, the *Messiah*, was to come before the Destruction of the *Jewish* State; the *Jewish* State is destroyed: Thence it follows, that either the *Messiah* is come, or that the Prophecy is false.

The Prophet *Micah* * speaks of the coming of the *Messiah*, and of his Birth at *Bethlehem*. You your selves own that this Prophecy respects the *Messiah*; but to avoid the force of the Argument that is deducible from it, seeing there is no such Place as *Bethlehem* remaining, you give out that the *Messiah* was born there, at the time when *Jerusalem* was made an Heap of Stones, but that he keeps himself concealed till *Elijah* comes to anoint him. But the Prophet not only tells the Place of his Nativity, but likewise the time when he should be born. These

* Ch. 5. v. 2, 3, 4, 5, &c.

are the Words of the Prophet, *ver. 2. But thou Bethlehem Ephratah, &c.* Which Verse has respect to the Nativity of the Messiah, as is confessed on all Hands. The third Verse runs thus, *Therefore will he give them up, &c.* or rather as the Original will bear, and the Sense seems to require, *notwithstanding, or, before that comes to pass, viz. the Nativity of the Messiah, these following Events shall happen, &c.*

Thus the Prophet foretels, (for he was Cotemporary with *Hosea* and *Isaiah*) the Captivity of the *Jews* by the *Babylonians*; then he goes on, and says, that they should return, and be restored to their Land to possess it, and that the Lord would be the Head of them, and that their Leader should pass before them, which was fulfilled when *Zerubbabel* was their Leader; that they should enjoy Peace, and be blessed of God; that they should no longer be guilty of Idolatry as they had been before, but that after a long Peace they should be afflicted by *Assur*, that is, persecuted by *Antiochus Epiphanes* and his Successors, which we find true, if so be we consult the History of those times; that then they should raise up *seven Shepherds*, (*ver. 5.*) i. e. *seven Generals*, who were of the Race of the *Maccabees*, and *eight principal Men*, or Princes of Men, that is, the eight Kings of the *Asmonean* Race, who succeeded the *Maccabees*: Accordingly at the Close of that time, *viz. under the ninth King,*

King, viz. the first of the *Idumean* Race, who was *Herod*, was the *Messiah* born at *Bethlehem*, according to the Prophecy. The Inference from this Prophecy is so natural, that I shall leave you to deduce it.

Another Proof, and the clearest of all, is taken from *Daniel*, who was carried away Captive into *Babylon*, and there foretels what was to happen to the *Jews* under the second Temple, how they were to rebuild it, the Peace they were to be blessed with, together with the Persecutions of *Antiochus*, the Appearance of the *Messiah*, and the Destruction of the second Temple after his Appearance.

The Place I shall insist upon is the 9th Chapter, from the 24th Verse to the end of the Chapter. The Words are as follow, *Seventy Weeks are determined upon thy People and upon thy holy City, &c.* to the end.

In the 2d Verse of the above-mentioned Chapter, *Daniel* tells us the occasion of his offering up his Prayers to God, how that by reading of Books (viz. the Prophet *Jeremiah*) he understood the number of Years, that in the space of seventy Years God would put an end to the Desolations of *Jerusalem*, therefore he sought the Lord with Fasting and Supplication before him, that he, according to his Promise, would shortly restore his once chosen and peculiar People, that he would *

* v. 17.

cause his Face to shine upon his Sanctuary that was desolate, and blot out all their Transgressions from before his Face. To this Prayer of Daniel, which takes up most part of the Chapter, the Angel Gabriel was sent to return an Answer, which he delivers in the 24th Verse of that Chapter; which Verse must be translated thus: *Seventy Weeks are determined upon thy People and upon thy Holy City, until the Transgression be restrained, and until the Sins be blotted out, (or abolished) and Iniquity be expiated, and untill the Righteousness of old be brought in, and until the Vision and Prophet be sealed up, and until the Sanctuary be anointed.* The meaning of which Verse is, That the Captivity of 70 Years foretold by Jeremiah the Prophet was not yet expired, but that there still wanted 70 Weeks, viz. of Days (that is, above one Year and a Quarter) before the Transgression should be restrained, &c. (for which Sins of theirs they were carried away into Captivity, and the Sanctuary be anointed, for which also he had put up his Prayers to God. That the Verse is an Answer to Daniel's Prayer is plain; for otherwise we must suppose that Daniel had no Answer returned unto that long Prayer which takes up most of the 9th Chapter, and which he then put up in behalf of his People, and of the Sanctuary v. the 17th. The Words קדש קדשים are not well rendered by the most Holy, v. the 24th and should be translated by the Sanctuary,

the Original Word requires. See *Numb.* ch. 4. v. 4. & 19. where the same Words signify the *Sanctuary*. And according to the Angel's Answer in this Verse, the *Jews* after 70 Weeks of Days, had Liberty to return into their own Land, they repaired the Sanctuary of the Lord, they offered up Sacrifices to God; and thus *Isaiah's* Oracle was fulfilled, ch. 44. 28.

After the Angel had returned an Answer to *Daniel's* Prayer, he carries his Revelation farther, and foretels some other Events which were to happen to the *Jewish* Nation, and begins thus, *ver.* the 25th. *Know therefore, and understand, &c.* Which Words must be translated after this manner from the Original, *Besides know and understand, that from the going forth of the Word concerning the Restoration and Rebuilding of Jerusalem, unto the Messiah the Prince, there shall be 7 Weeks, and 62 Weeks; during which time the Places, and whatever else has been destroyed, shall be restored and rebuilt, and this in a time of Anguish. And after those 62 Weeks shall Messiah be cut off, and not for himself.* In which Words there are several things to be observed. First, the Angel here fixes the time when this Oracle should commence, *viz.* from the going forth of the Word, that is, from the going forth of the Word of the Lord, or Prophecy that came to *Haggai* the Prophet; which Word came to him in the second Year of *Darius* *Notkus*. See the 1st

and the 2d Chapters of *Haggai*. Then the Angel foretels two Events; first, that *Jerusalem* should be rebuild'd; and, secondly, that the Messiah should be cut off; the first after seven Weeks of Years, that is, 49 Years, beginning to reckon from the 2d Year of *Darius Nothus*; and the second after 62 Weeks of Years, beginning also to reckon those 62 Weeks, or 434 Years, from the same second Year of *Darius Nothus*. After the Angel had foretold those two Events which were to happen before the Destruction of *Jerusalem*, he concludes his Discourse, by foretelling that the *Jews* should be utterly destroy'd by the *Romans*. Now according to these Predictions, the City was rebuild'd 49 Years after the going forth of the Word, as appears from the Books of *Ezra* and *Nehemiah*; the Messiah whom the Christians worship, was cut off, not immediately after, but some short time after the 62 Weeks, or 434 Years foretold by the Angel, (*viz.* near as many Years before the Destruction of *Jerusalem*, as there were Years lapsed since the Birth of the Messiah; and lastly, the *Romans* destroy'd your Common-wealth, insomuch that at the Seige of *Jerusalem* above 1300000 *Jews* perished, as *Josephus* relates.

Hence you may infer, that the former and later part of that Oracle being fulfilled, that also which relates to the Messiah, and is in the middle of it, must be fulfilled, or else that you have little reason to rely upon the Oracles of God.

Thus

Thus with respect to the time, the Christians have quite the advantage over your Fore-fathers. Jesus Christ came in the time appointed by God, and he suffered at the time exprest by the Prophets. Whereas if the Messiah you expect shou'd come now, you cou'd not say he came to fulfil those Prophecies that speak of him, for they fix another Period for his Appearance and his Death, *viz.* before the second Destruction of *Jerusalem*. But besides all this, if the Messiah did not come at the time which was foretold by the Prophets, it follows, that you ought to reject those Prophecies as absolutely false. For surely that Prophecy deserves no better a Character, which instead of being fulfilled is contradicted by the Event. A true Prophecy is the Prediction of somewhat which shall happen, and of the manner in which it shall come to pass. Since therefore in this case, neither the event it self, nor the manner in which it was brought about, falls in exactly with the Prediction, do you not perceive into what an abyss of impious and blasphemous Absurdities you are led, by the recited Confession of your *Talmudick* Doctors?

Perhaps you will answer me, that the Sins of your Fathers have been the cause that God has not sent the Messiah at the time he had fixt for his coming.

Upon this Principle your Rabbins tell you, that the Appearance of the Messiah can

only be hasten'd by your Repentance : but herein they grossly impose upon you. For,

I. To what purpose do they trouble themselves to find out different Periods for the coming of the Messiah, from those that are past, since they can signify nothing without your Repentance ? Yet their Writings are full of Computations of the Periods they assign for the Messiah's Appearance. I dare venture to say, that all the Periods which have been fix'd upon by those your Doctors, are past above 150 Years ago. Read *R. Saadiah, Ramban, Bachai, Ralbag, R. Joseph ben Jacchia, Don Isaac Abarbanel*, and other Calculators, you'll see that every one of them have fancy'd they had found out the Secret, notwithstanding the Curse pronounced by your *Talmudists*, who pray that all those who shall compute the times of the Messiah may burst asunder.

II. Why have they invented that ridiculous imagination, which many of your learned Men have imbraced, that towards the end of those terms of Years which they fix, God shall raise up one or more very cruel Kings, who by dreadful Persecutions shall force you to repent ; and that upon this, the Messiah shall appear to deliver you ? Why should God take this care towards the end of the Terms, which they now gather from the mistaken sense of some Prophecies, since he did not in those other Periods which your

Doctors acknowledge to be past? You must needs see that these fancies of your Rabbins are vain and groundless.

III. Do not you by your own behaviour confute this vain pretence? What great Penances did you impose on your selves when the Impostor *Sabbathai Sevi* took upon him the Name of the Messiah? But they all signify'd nothing, as you all found, when he was forced to turn *Mahometan* that he might save his Life.

The Ideas you have framed to your selves of the Promise of the Messiah, which God made to you, and of the different Circumstances of his Appearance, to speak freely, are but a visionary Scheme, which you have built upon the mistaken Sence of those Prophecies which God has given forth upon other Subjects. From *Numb. 24. 17, &c.* you conclude that the Messiah shall be a great Warriour, and shall extend his Dominion unto all the Nations of the World which are descended from *Seth*. Whereas that Prophecy speaks of *David*, and of the Nations behind *Moab*; which according to the confession of your most learned Rabbins are meant in that place by *the Children of Seth*; the Word *Seth* not being the proper Name of that Patriarch, but a common Name, to express the Nations, that laid behind the *Moabites*. You suppose that the Messiah is meant by the *David* who is spoken of *Hosea 3.* and by some following Prophets; such as *Jerem. 30. 9.*

Ezek. 34. 23, 24. and 37. 24. and his Province you affirm is, to bring back the Ten Tribes which you suppose are not yet returned. But those Prophecies speak only of *Zorobabel*, and not of the Messiah. And that *Zorobabel* did actually bring back the Ten Tribes appears from the Books of *Ezra* and *Nehemiah*.

You tell us that this Messiah is to build a third Temple, but you prove it from such Prophecies, as respect only the Promise that God had made, that the second should be re-built by *Zorobabel*, which by *Haggai* is expressly called the last, *la postrera*, according to your *Spanish* Translation.

You say that the Heathen Nations shall bring Presents to the third Temple. But the Prophecies you build on respect the second Temple, as you may find the accomplishment of them in the true *Josephus*, and in *Joseph ben Gorion*, who in the Extract he has made, has transcribed some parts of the true *Josephus*.

You affirm, that there shall be a general Resurrection of the *Jews* at the Messiah's Appearance; but your Proof is groundless: For you take those Prophecies literally, which must be explain'd figuratively of the Re-establishment of *Israel* and *Judah* in their Country, after the *Chaldean* and *Assyrian* Captivity.

One wou'd be amazed to see the heap of Absurdities your Rabbins deliver upon *Isai*.

11. They first suppose, that not *Zorobabel* but the Messiah is spoken of in that place, and then they conclude, that the Laws of Nature shall be all changed and altered in favour of the *Jews*. Tho' some of 'em who are more modest, pretend, that those miraculous Alterations shall be made only in *Judea*. And all those fine Scenes of fancy are raised by adhering to the literal meaning of a Prophecy, which common sense tells us, and your best Authors have confess'd, is delivered in a figurative Style. And in this Instance we see as well the great infatuation of your Ancestors, whom you religiously follow, as also that there have always been some learned Men among you, who have opposed your ridiculous Applications of several Prophecies to the Messiah.

'Tis true indeed, your Rabbins, and *Abarbanel* in particular, esteem those Persons as little better than Hereticks. But he has not been able to confute their Arguments, by which they have unanswerably proved, that all those Prophecies which you think have never yet been fulfilled; and the accomplishment of which you are waiting for, were exactly fulfilled before the last Destruction of *Jerusalem*.

And this is what might be demonstratively proved with respect to every Oracle in particular: But I have not time to insist upon that particular, nor upon another considerable remarque; which is, that all those

Scraps

Scraps of the Prophets which you read after the *Parasbas*, and apply to the Messiah, are all of them misapplied, those Prophecies respecting another Person.

But I come to the Point of the two Messiahs, one of which is to be the Son of *David*, as the other shall be the Son of *Joseph*, of the Tribe of *Ephraim*. This is a late Invention, which was never heard of before the *Talmud*. The *Chaldee* Paraphrast of the Prophets know nothing of it; but it is to be found in *Onkelos*. And a meer fancy it is.

'Tis very likely that hereafter we shall be told, that, as the Messiah the Son of *David* is to have the Souls of *Adam* and of *David*, so the Son of *Joseph* shall have the Souls of the Patriarch *Joseph*, and of *Jeroboam*.

The truth is, that this foolish Notion is gathered from the Prophecy of *Obadiah*, who speaks of the Courage of the Ten Tribes after their return from *Affyria*, who, he says, were to be attacked by the Kings of *Syria* and afterwards should subdue the *Edomites*. But this Prophecy was all fulfilled by the *Hasmonæi* under the *Syrian* Kings, as it is related by the most exact of the *Jewish* Historians.

By the imagination of a two-fold Messiah the *Jews* have thought this Story proper to serve a very considerable Design; for they concluded, that they shou'd conceal from the Readers of the Prophecies, the true meaning

of those Prophecies, which speak of the Death of the Messiah, the Son of *David*, by teaching, that they should have their accomplishment in the Person of Messiah the Son of *Joseph*.

Shall I lead you to the Original of these Mistakes?

Malachy foretells the Destruction of the *Edomites* which happen'd under the *Macchabees*, as *Josephus* proves in his History of the *Jews*. But the *Jews* supposing the Messiah not yet to be come, but expecting his appearance together with *Elias*, took *Edom* to stand for the *Roman* Empire, which they supposed the Messiah, who was meant by *Daniel's* Stone cut out of the Mountain without hands, at his Appearance should destroy.

But this Notion is extremely ridiculous. For by the *Edomites* the Prophet means no others than the Posterity of *Esau*. Nor did he mean that *Elias* himself should appear, but another Prophet like him in Zeal; as *Zorobabel* in another place is called *David*, because all the People should be subject to him as they were to *David*. And so the Destruction before which *Elias* was to come, is not the Destruction of the whole World, but of *Judea*, *Haaretz* ארץ this Land, *i. e.* in which the Prophecy was delivered, as it is acknowledged by *R. D. Kimchi*. So that far from concluding, that the Messiah is not come because you have not yet enjoy'd the Ministry of *Elias*, you ought to inferr, that it's in vain
you

you wait for *Eliar*, because he was to appear before the last destruction of *Jerusalem*, and of her Inhabitants, and of your Nation as by a Curse כֶּרֶם *Cherem*.

In a word, all that your Rabbins talk to you about *Gog* and *Magog*, who are to fall upon your People when they shall all return to *Judæa*, under the Conduct of *Messiah*, the Son of *Joseph*: All that Fire which is to fall from Heaven and destroy that *Gog* and *Magog*, that is, the *Turks*, all this was actually fulfilled under the *Hasmonei*, who destroy'd the Armies of the King's of *Affyria*, as *Joel*, *Exekiel* and *Zachary* had prophesy'd.

The *French* Rabbins found no difficulties in the Prophecy of *Zachary*, which now adays you think to be all obscurity, because they concluded that all those Prophecies were fulfilled before your last destruction by the *Romans*.

But can it be wonder'd you shou'd not understand that Prophet, when you have even lost all knowledge of your own History, since your dispersion over the *Roman* Empire?

After this is considered, can it be wonder'd that you talk as you do concerning the Marriage of the *Messiah*, who is represented as God, when he is called the Husband of the Church; and whose Posterity, 'tis said, should be seen after his Resurrection; that is, who was to have a great number of Disciples, because he should call the *Gentiles* unto the profession of his Religion? All this was fulfilled

filled in Jesus Christ ; and indeed it is much better explained by some of your most sensible Interpreters of the *Canticles*, who apply it to the Messiah.

After all, whatever your Rabbins say of it, the *Jews* were not the Persons who converted the Heathen World, and perswaded them to renounce the Multitude of Deities they adored before, and to subject themselves to the Laws of the God of *Israel*, as of the only true God. But these were the Disciples of Jesus Christ, who by turning of the Prophecies of the Old Testament against the *Jews*, brought the Pagans to the Profession of the Gospel, and prevailed with them to worship him who gave the Law to the *Jews*, and who was crucified by them.

As this Point of the Coming of the Messiah, whom you still expect, is one of the great Principles you go upon in your Controversy with the Christians, you will not be displeas'd if I again tell you, that by supposing the Messiah is yet to come, you overturn the Authority of the ancient Prophecies, and betray your own Cause to the Atheists, and to those who make a Jest of Religion. *Jacob* prophesied that *Shiloh*, that is, the Messiah, should appear before your State should be utterly destroy'd.

After

After the 70 Years of the Captivity, *Zerubbabel* and his Successors were the Rulers of the People, and governed till the times of the *Hasmoneai*, of whom seven governed you according to the Prophecy in *Micah* 5. and eight bore the Name of Kings. Since then you could never enjoy the Supreme Power of your selves. The *Romans* set over you that Idol Shepherd, according to *Zachary's* Prophecy, whom your own *Iosephus ben Gorion* confesses to have been *Herod*; and your Civil Constitution has been irrecoverably overturned, according to the Prophecy in *Dan.* 9. Hence it necessarily follows, either that *Jacob's* Prophecy was false, or that the Messiah, whoever he was, did actually appear before your last Destruction.

Your ancient Masters saw the Force of this Reasoning, and therefore tell you, that he was indeed born about the time of your last Destruction, but conceals himself until a certain time when he will appear and destroy *Rome*. They have invented several Fables to countenance this Notion of the Messiah's Birth as attended this particular Circumstances, which they esteem a very critical Point. But unhappily their own Party opposes them in this matter, and much more generally asserts that the Messiah is not yet born.

Your Masters have invented Fables concerning the Legislators, which they say they have

have ; but where-ever they are, they live of *incognito*, for no body could ever learn of any other Masters they have, than those who teach in their Schools.

Thus you have seen the utmost they can do upon their Principles to defend the Truth of *Jacob's Prophecy*.

Balaam in *Numb. 24.* says expressly, That after the *Romans* should have overcome the Kings of *Syria* they should afflict the *Hebrews*, and that afterwards the *Romans* also should be destroyed. The *Hebrews* are ruin'd irrecoverably, and there is no Promise of the Re-establishment of their State, neither in the Prophecies of *Jacob*, nor in this of *Balaam*, nor in that of *Daniel*, nor in that of *Malachy*, the last of the Prophets who speaks of the Messiah as being to come in the second Temple ; and of *Judæa* as of a Land which should be laid under a Curse. So that unless the Messiah be come, these Prophecies must necessarily be false.

I know your Rabbins do all they can to get clear of this Consequence. They affirm, that by *Edom* in *Numb. 24.* the *Romans* are meant ; and so applying to the Messiah that Prophecy which ought to be explain'd of *David*, they affirm, that *Rome* shall be destroyed by the Messiah.

Never were there so many idle and ill-connected Fancies invented as those which your Doctors deliver concerning this Metamorphosis of the *Edomites* into the *Romans*.

No

No Man, who is not perfectly under the Dominion of Melancholy, can forbear laughing at the vain Reasonings by which they endeavour to justify their Application of 9 or 10 Prophecies, which speak of the Posterity of *Edom*, unto the *Roman* Empire.

But in order to make their Stories concerning the Messiah's Victory over the *Roman* Empire pass the better with their People they alledge, as a happy Solution of the matter, the Places of *Dan.* 2. and 7. which speaks of the Stone cut out of the Mountain, and of one like the Son of Man exalted to the Throne of God, who gives the Kingdom to the Saints of the most High, and explain those Places of the Messiah, and of the absolute Dominion he shall give to their Nation.

But they are evidently mistaken; for to deny that the *Jews* can be meant by the Saints of the most High. *Daniel*, chap. 9. speaking of the *Jewish* State, expressly says, that it was to be irrecoverably overturned. Now this Prophecy must be false, if ever the *Jews* form a new Common-wealth, and destroy the *Roman* Empire which has conquer'd them. Indeed, God speaks not concerning the *Jews* in those Prophecies of *Daniel*, for he always calls them *Daniel's People*: But by the Saints of the most High he understands the true Subjects of the Messiah, whom the *Jews* should reject and crucify, and be destroy'd for their

Sin. Consider how many Mistakes your Ancestors have made.

1. They give the Name of the *Edomites* to the *Romans*, contrary to all the Rules of good Sense, as well as to the Authority of History, which particularly mentions the Accomplishment of every one of the Prophecies which respect *Edom*.

2. They refer to the future times what was actually fulfilled before their last Destruction.

3. They make the Prophets to contradict one another, by attributing the Destruction of the *Roman* Empire to the Messiah, who was to appear and suffer before the last Ruin of their Nation, and consequently before the Destruction of the *Roman* Empire.

4. They apply to their Messiah, and to their Nation, those Passages of *Daniel*, which cannot be understood of them, according to the plain Sense of the Words; but which were spoken of a People very different from theirs.

Since by my Education I was possessed with the same forcible Prejudices, which now hinder you not only from embracing the Christian Religion, but even from examining the Foundations of your own, I think it's very reasonable I discover to you the Vanity of those Prejudices.

You strangely please your selves with the Titles of *the Chosen Nation*, and *the Posterity*
E of

of Abraham, and of the Patriarchs. You magnify the Honour God was pleased to do you in giving you the Law at *Sinai*, and in working so many Miracles in order to settle your Fathers in the Land of *Canaan*. These things, I confess, are very much for your Honour: But then tell me, what think you of the Condition in which you have lain for above 16 hundred Years, destitute of all Marks of the Divine Protection? Is not this enough to convince you that God has cast you off, and that he no longer looks upon you with the Love and Concern with which he did formerly, viz. before your Destruction by the *Romans*?

Your idolatrous Fathers were punish'd by two Captivities; once they were carry'd into *Affyria*, and then into *Chaldæa*. From the first they were brought back at the end of about 180 Years; and from the last after 70, under the Conduct of *Zerubbabel*. You were not chargeable with Idolatry when the *Romans* destroyed you, nor have you ever been guilty of that Sin since that time, why then does God leave you in your present Dispersion?

Your Rabbins are sensible enough of the Force of this Objection. *Abarbanel* tells us, that this perpetual Desolation has come upon you, because *Jesus* under the second Temple took upon himself the Title of God. Nothing can be invented more foolish and extravagant. Your Rabbins say that *Joash* was de-

deify'd by his Courtiers, but did God for that Sin over-turn your State? And if Jesus Christ by usurping that Title might have brought upon you such a severe Punishment as this, might not the cruel manner after which your Fathers crucify'd him, pass for the most meritorious Act your Nation ever performed, and therefore be more powerful to procure you the Favour and Protection of God. than that Sin could be to draw down his Judgments upon you?

By a Judgment of Charity you conclude that your Fathers who brought *Jesus of Nazareth* to the Cross were Men of Probity, and very zealous Observers of God's Law, and that therefore he must needs have deserved that shameful Punishment. But I would willingly know of you, whether our Fore-fathers were all of them, and in all Ages, so holy in reality as you seem to suppose them? What do you think of those who made the Golden Calf? Of the Ten Tribes who separated from *David's* Family, and from the Temple? Of those who in *Elijah's* time murdered all the Prophets God sent to them? Of the Men that cut *Isaiab* in pieces? Of those who would have poisoned *Jeremiah*? And of the others who condemned him to Death? These were all our Ancestors; and were they not, think you, very honest Persons? Believe me, the Design of God in recording these Crimes of our Fore-fathers in the holy Writings, was that

it might not be thought strange that the Posterity should crucify the Messiah, according to those Prophecies which foretold his Death. I don't say absolutely that they died by him after that unjust manner, because he had so severely reprov'd them; though the *Roman* Governour who deliver'd him up to Death, look'd upon this to be the Ground of the Hatred they had conceived against him. But I must say, that there never was on the Face of the Earth so wicked a Generation of Men as that which lived in the time of *Jesus*, and which suffered in the utter Ruin of the Civil State by the *Roman* Power. *John the Baptist*, whom *Josephus ben Gorion*, l. 5. c. 45. represents as a Martyr for the Law of God, calls the *Pharisees* as well as the *Sadducees*, (who were another Sect among the Jews who disbelieved a Providence, affirmed there were no Angels, nor Spirits, and that there would be no such thing as a Resurrection) a *Generation of Vipers*; and *Josephus* gives the same Character of the next Generation when he says, That if the *Romans* had not come to destroy them, God would have done it himself, punishing their Sins by Fire from Heaven as he did those of *Sodom* and *Gomorrhah*: Nay, even your own *Josephus ben Gorion*, l. 6. c. 52. speaks to the same purpose concerning their Rage and Infatuation, which drew upon them utter Destruction. In reading that Author you will find that the Wrath of God was more fully display'd

display'd against that Generation, than in any other Destruction of our Nation for its Idolatry; whereas, according to the Opinion above-mention'd, it had never express'd much Zeal for the Honour of God, as crucifying *Jesus of Nazareth*, and therefore had never better deserved the Blessing and Favour of Heaven.

But you'll say, Suppose our Ancestors to have been never so wicked, one can't but commend their Zeal against *Jesus of Nazareth*, because he pretended to be God. They might possibly resent too bitterly his censures of their Vices, as they had hated the Prophets, and condemned them to death for the same reason.

But how could they esteem that Man a prophet, who pretended to be God himself? and yet that he is God the Christians confess; and 'tis this makes us look upon the Gospels as Books that overturn the very principles of Religion, the Truth of which is built upon this Article of *the Unity of God*.

In this Argument lies the Strength of what you object against the Christian Religion; and indeed it appear'd so strong to me, prejudiced as I was against it, that with this I began my second, third, and fourth Conversation with the Divine whom I was advised by my Friends to consult.

I humbly beg, you would examine what has been offered to me on this Head, and you will find in it a full Justification of Jesus, and of his Religion.

I. He convinced me, that *Moses*, even in the 1st Chapter of *Genesis*, had mention'd a sort of Plurality in the Deity, and that the Prophets had imitated his Style.

II. He shew'd me, that the Nature of God being incomprehensible, the Unity of it must necessarily be so too; and that therefore we can know no more of it than he has been pleas'd to reveal to us.

III. He shew'd me, that in this incomprehensible Unity, there is a distinction express'd through the whole Scripture, down from *Moses* to *Malachy*; and that this distinction is into three Agents, who have the same Nature in common, but are yet discovered to be distinct Agents, by the divine Actions which are attributed to them by the Holy Writers. They are called the Father, the Son, and the Holy Spirit, in the Style of the Prophets, who represent the Father, as having employ'd the Son and the Holy Spirit equally in the Work of Creation, as in sending the Prophets, *Gen.* 1. *Prov.* 8. 21. &c. *Isai.* 48. 16.

IV. He proved to me, that this distinction appears evidently in the famous Apparition of which we read in *Moses* and the Prophets. For we find that the Persons who appear'd and spake, received the Worship of Adoration.

on, which may be paid to none but to the true God. He proved these four Propositions so plainly from several Texts in the Writings of *Moses* and of the Prophets, that without rejecting those Books, as contrary to the Principles of Religion, one cannot deny the Doctrine of the Trinity, notwithstanding the impossibility there is of forming a Conception *how* it subsists in the Unity of the Divine Nature, or that it actually does subsist in the Divine Nature without the Light of Revelation.

Now seeing these four Articles are of the highest moment, I shall crave your attention, whilst I lay before you some of those Arguments, which were used in our Conferences, and which prepared my mind to receive that Conviction, and that Light which I now enjoy; and least I should be too tedious in repeating the same Arguments too often, which I must be forced to do, if I speak separately to each of these four Articles, I shall confine my self to treat of these two Articles only, (to which the abovementioned ones may be easily reduced;) 1st. That there is some sort of Plurality in the same Divine Essence, which is but one *Jehova*; and 2ly. That in the Essence of God, there are two Persons or Agents different from God the Father (as the Christians express themselves) and that both these Persons or Agents, together with God the Father, are by *Moses* and the Prophets represented as the true God *Jehova*.

I begin with the first of my Propositions, *viz.* That there is a sort of Plurality in the Divine Essence.

Both you *Jews*, and we Christians, own and acknowledge that there neither is, nor can be but one Eternal Ever-living God, the Creator of Heaven and Earth, as we read in *Dent.* * *Hear O Israel, the Lord our God is one Lord.* This being a matter so plain, and self evident, there is little need of fetching any farther Proofs from the sacred Writings to convince either the one or the other ; or to perswade them to the Belief thereof. Let but any considerate Person ponder a while with himself, his own Reason will necessarily induce him to gather from various Considerations the Existence of a God, and at the same time convince him, that there is but one.

The Notion we frame to our selves of a God supposes this, for when we say, we believe a God, our meaning is, that we conceive him to be an infinite Being, of all imaginable and possible Perfection. Now to suppose many infinite and perfect Beings, implies an absolute Contradiction, wherefore such a Notion destroys a Plurality of Gods.

But as to the Nature of the Deity, 'tis confessed on all hands, that our shallow rea-

* Chap. 6. v. 4.

son can never conceive such an Immensity, therefore are we obliged to have recourse to the Sacred Pages, the only sure and safe guide in such an inexplicable Mystery ; and there we are like to meet with the best and clearest Information we can expect in so nice and sublime a Subject.

The sum of what they teach is as follows ; *Moses* and the Prophets after him (whose great Design was to establish the Unity of the God-head, and to extirpate *Polytheism*, then very flagrant in the World) when they speak of the Almighty One, generally mention him after such a manner, that the Expressions they use import in them, a Plurality in the One only Essence of the Being spoken of.

What means else the frequent mention of God by Nouns of the plural Number ; as *Gen. I. v. I.* בראשית ברא אלהים *Bereshit bara Elohim*, where the Word אלהים *Elohim*, which is rendered *God*, is of the Plural Number, tho' annexed to a Verb of the Singular Number, which demonstrates as evidently as may be, that there are several Persons partakers of the same Divine Nature and Essence ; otherwise, if there was but one Person concerned in the Creation, why does *Moses* so often repeat these Expressions, *and God said, let there be such and such things, and it was so.* But the reason why *Moses* repeats those Expressions so often, will appear, if we compare his description of the Creation, with

with that given by the Psalmist, Ps. 33. v. 6. in these Words, *By the Word of the Lord were the Heavens made, and all the host of them by the רוח Rouach, Spirit of his mouth*; where this Phrase, *the Word of the Lord*, answers to Moses his Expression, *God said, and the Spirit of his mouth* answers to Moses his Expression, *the Spirit of God moved upon the face of the Waters*; and 'tis farther plain, if we consult the 8th ch. of Proverbs, v. 30. where God addressed himself to his Eternal Wisdom, who in the Beginning disposed all things.

Besides that אלהים *Elohim*, implies more than one Person as appears distinctly, if we will but compare the * 1st v. with the 26. of the same ch. which runs thus, *And God said, נעשה Nabase, let us make Man in our Likeness and in our Image*. This Expression most assuredly denotes a plain Plurality: Now the אלהים *Elohim* in that Verse, which is joyned to נעשה *Nabase* and נו *Non* both Plurals, is the same that belongs to ברא *Barah*, of the Singular Number, in the 1st v. so that it necessarily follows, that if the Plural אלהים *Elohim* joyned to נעשה *Nabase* and נו *Non*, both Plurals, which created Man, is the same with the Plural אלהים *Elohim* that created Heaven and Earth, there must be more than

* Gen. 1.

one Person comprehended in the one same Divine Essence.

For a farther Proof of a Plurality in the Divine Essence, let us compare the first *v.* of the first *ch.* with the 22d of the 3d *ch.* where *Jehova Elohim*, by declaring *האדם היה כאחד ממנו* *Aadam haja Keekad mimmennou*, Man is become like *one of us*, plainly supposes a Plurality in the Divine Essence, *viz.* By multiplying several *אלהים*, *Elohim*, as the Hebrew Particle *מן* *min*, or *מ* *m*, denotes.

Add to this the celebrated place of *Deut.* * *Hear O Israel*, *יהוה אלהינו*, *Jehova Eloenou*, (in the plural Number) the Lord thy God, is *יהוה אחד* *Jehovah Ekad*, One God. From whence I thus argue, He that is *אלהינו* *יהוה*, *Jehova Eloenou*, and *יהוה אחד*, *Jehova Ekad*, is one in Essence, and in that one Essence there are several Persons. But God, of whom it is said, *Hear O Israel*, &c. is *יהוה אלהינו*, *Jehova Elohenou*, and *יהוה אחד*, *Jehova Ekad*. Therefore the God worshipped by the *Jews*, and of whom it is said, *Hear O Israel*, &c. is one in Essence, and in that one Essence there are several Persons.

I chuse to insist upon this place of *Deut.* because you your selves seem to confess the same thing from that very place, as

* Chap. 6. v. 4.

we gather from some of your Writings ; and especially from the Author of the *Zoar* upon this Text.

That there is a Plurality of Persons in the Divine Essence, appears from the word **אלהים** *Elohim*, (which is a Plural, and which signifies the one true God) being joyned with Adjectives in the plural Number, for certainly every Noun in the plural Number, joyned with an Adjective in the plural Number does not denote an Unity, but rather more than One. There is nothing occurs more frequently in the Holy Scripture than this. To give you two or three Instances, *Deut.* 5. 26. **אלהים חיים**, *Elohim Chajim*, the Living God. *Pf.* 58. 5. **אלהים שפטים**, *Elohim Shophetim*, God that Judgeth ; and 3dly, From the 24th of *Joshua*, v. 19. **אלהים קדשים**, *Elohim Kedoshim*, the Holy God. *Joshua* exhorting the People to serve the Lord their God, tells them, they cannot do it, because the Lord their God is **אלהים קדשים**, *Elohim Kedoshim*. From whence I deduce this natural Argument, He that is **אלהים קדשים**, *Elohim Kedoshim*, is one and many ; But **יהוה** *Jehova* the true God is the **אלהים קדשים** *Elohim Kedoshim*. Therefore **יהוה** *Jehova* the true God is one, and at the same time many : That is, There is a sort of Plurality in that Essence which is **אחד** *Echad*, One. Indeed had the Word **אלהים** *Elohim* no singular Number, and were it never joined

joined to Verbs or Adjectives of the Plural Number, there might be some Plea for what you advance against what I have been arguing for all along. But the contrary to this I shall make appear from the following Passages. *Eloha* the Singular Number of *Elohim* is joined to a Verb in the Singular Number, *Habak.* chap. 3. ver. 3. *אלוהא מתימן יבוא.* *Job,* ch. 4. ver. 9. ch. 12. ver. 4. ch. 15. ver. 8. and ch. 36. ver. 2. And the Word *Elohim* is likewise joined to a Verb of the Plural Number, *Gen.* 20. ver. 13. when God caused me to wander *התעו אתי* *Itthou oti Elohim.* Chap. 35. ver. 7. God appeared to him, *נגלו אליו* *Niglou Elohim.* 2 *Sam.* ch. 7. ver. 13. *הלכו אליו* *Halkou Elohim,* whom God went to redeem. From all which put together, I think I may lawfully conclude, that seeing the Word *Elohim* has a Singular which is sometimes joined to a Verb of the Singular Number, and a Plural which is likewise joined to Words of the Plural Number, it must denote some sort of Plurality in God's Essence, and consequently that several *Elohim* are one God in Essence, and that in that Divine Essence there is a Plurality.

Now it were no difficult Task to proceed in the Proof of a Plurality of Persons in the Divine Essence of God, from those many Places where the Speeches relating to God in Holy Scripture are always in the Plural Number; as, *Gen.* 1. 26. *נעשה*, *Nahase*, Let us make

make. *Gen.* 2. 16. אֶעֱשֶׂה, *Ehese*, I will make. *Gen.* ch. 3. ver: 22. Behold Man is become נֶאֱחָד מִמֶּנּוּ *Keechad Mimmennou*, as one of us. *Isaiah*, ch. 54. ver. 5. כִּי בַעֲלִיד עָשִׂד, *Ki balaik hosaik*, for thy Maker (*Heb.* Makers) is thine Husband, (*Heb.* Husbands.) Where 'tis plain, that God makes himself but one as to his Essence, and notwithstanding as more than one Maker of Man, as having regard to the Creation of Man; that as it is said in *Gen.* that *Elohim* אֱלֹהִים made Man, so it is here said thy *Makers*, עָשִׂד.

Nor is there any ground for the Fancy of those who deny that a Plurality of Persons in the Divine Essence is made out by such like Expressions, and pretend to say, that God speaks after this manner because 'tis the Propriety of that Language, when you speak of great Persons to speak of 'em in the Plural Number; this is altogether borrowed from your modern Writers, and is utterly false, for our ancient Fathers were so sensible of the Force of those Expressions, *viz.* that God speaks as of more than one, and as if more than one were present and concerned in the Creation of Man, that they boldly asserted that God in those many Places had respect to his *Beth din shel maala*, to his House of Judgment or Council, as they call it; But who hath counselled God at any time? For where-ever in the holy Scripture the Creation is spoken of, there Angels and all other created Beings, of what Super-excellency

ellency soever, are excluded. And as a farther Proof of the matter, the Word נעשה *Nahase*, *Let us make Man*, &c. has relation to him alone in whose Image and after whose Likeness Man was created. Now it never entered into the Imagination of any rational Being, that has been in the least conversant with the sacred Pages, so much as to think that Man was made in the Image, or after the Likeness of any but God himself. This therefore suffices to convince us, that the Word נעשה *Nahase* has respect to the sole Creator of Man, even to God alone.

And here I desire you, my Brethren, to observe, that the Christians don't from these and such like places pretend to prove precisely a Trinity of Persons, but only indefinitely that there is some sort of Plurality in the Godhead. For if this be once admitted as a thing supposed by Scripture, viz. that a Plurality of Persons subsists in the divine Essence, it thence also follows, that there is no Absurdity in supposing that a Trinity of Persons can subsist in the Divine Nature. Besides, if it be farther demonstrated that the Great God *Jehovah* is *One*, but *One* after such a manner, as that a Plurality of Persons may without any Absurdity be admitted in his Divine Essence, 'tis plain, that if the Christians can prove that this Plurality of Persons amounts but to *three*, their Faith in the most Holy Trinity is well-grounded and established.

Nor

Nor can this Plurality of Persons which the Christians admit of, make as well for the Idolatry of the *Gentile* World, as for the Trinity which they worship and adore. For the Christians, as well as the *Jews*, very strenuously contend for the Unity of God, but at the same time grounding their Faith upon the Word of God, they admit of a Plurality of Persons in the Divine Nature ; to which Faith of theirs the *Gentile Polytheism* has not the least Relation, because the Heathen, then, contrary to the express Word of God and to right Reason, worshipped a Plurality of Gods, but not in Unity of Essence, and consequently held that there were many Gods that were different one from the other in Person, Essence and Operation. So that it is impossible for the *Gentile* World to prove after the same manner, and from those very Expressions which the Christians alledge in defence of a Plurality of Persons in the Godhead, to prove, I say, their almost infinite number of Gods. For the Plurality of Persons which the Christians contend for, is an undivided Plurality, whereas theirs was a divided Plurality, and by consequence an indefinite Number of divided Gods, ending (if I may so speak) in many *Ones* ; which Plurality the Christians as justly abhor as you do, it being contrary both to Scripture and right Reason. But the Plurality which they contend for, and which they clearly prove from the Writings of *Moses* and the Prophets,

is founded in the very Effence and Unity of the Godhead, insomuch that as several **אלהים** *Elohim* are but one God, so one God is several **אלהים** *Elohim*. And therefore we are carefully to observe, that when **יהוה אלהים** *Jehova Elohim* speaks in the Singular Number, the Reason is not because there is no Plurality of Persons in the Divine Nature, but on the contrary, because the Plurality of Persons in *Jehova* constitutes but one simple and undivided Effence. But enough upon this Head.

I proceed to the second Article which I proposed to speak to, *viz.* That in the Effence of God there are two Persons or Agents different from God the Father, (as the Christians express themselves) and that both these Persons or Agents, together with God the Father, are by *Moses* and the Prophets represented as *Jehova*.

The Proof of this Proposition will easily appear, if we do but give our selves a little time to reflect upon some few Passages which occur in the Old Testament. As, first in *Exodus*, * *Behold I send an Angel before thee to keep thee in the way, &c.* The Arguments that arise naturally from this Text are these.

1. It is easily observed, that the Angel here spoken of, is the Angel of some Per-

* Ch. 23, ver. 20.

son, therefore different from that Person.

2. He that sends and the Person sent cannot be the same Person.

3. *Ver. 23d. Jehova* calls that Angel his Angel ; for *mine Angel*.

4. *Ver. 21. Jehova* says, his Name is in him

5. To this Angel spoken of is attributed a Voice, *ver. the 22d. obey his Voice*. Now it cannot upon any Grounds be denied, but that he that has a Voice is different from that Person who commands his People to obey that Voice.

Surely these plain Texts or nothing will satisfy any reasonable Man, that in all those Expressions there are two distinct Persons spoken of.

The 2d part I am to clear is, that this Angel is the true and eternal God with the Father which I shall attempt in the following Method.

First, The Angel here spoken of can be no other than an uncreated Being, because divine Adoration, and such Works as belong to God alone are attributed to him ; for if we allow him to be a created Angel, then follow that divine Adoration may be paid to a created Being, which you your selves utterly deny, and that according to the Law.

Secondly, He that does those Works which none but God can do is the true God ; (for the Scripture tells us, that *God is known by his Works*) Now the keeping of *Israel* in his

way is a Work of God, and this Work is assigned to this Angel, *ver. 20.* And he brought them into the Place which God had prepared. *Beware of him, (ver. 21.) and obey his Voice, and provoke him not, for he will not pardon your Transgressions,* and the Name of God was *in him*; which is a clear Proof of the Divinity of this Angel, because none but God can pardon Transgressions, &c. and because the Name of God was never said to be in any created Being.

Thirdly, The Angel which is called *Jehova* is not a created Angel, but this Angel is *Jehova*, *Exod. 14. 19.* And the Angel of God which went before the Camp of Israel, &c. Which compared with *Exod. 13. 21.* proves manifestly, that the Angel of God there mentioned is in this Place *Jehova* himself, *And Jehova went before them by day in a Pillar of Cloud to lead them the way, &c.* He that troubled the Host of the Egyptians, he was *Jehova*; he that fought for Israel, is *Jehova*; but this is all said of the Angel of the Lord. He that did not spare Israel, is *Jehova*, *Numb. 21. 6.* And he sent Fiery Serpents among the People; but 'tis the Angel of the Lord that will not pardon their Transgressions.

He that accompanied the Jews was *Jehova*; so the Lord alone did lead him, and there was no strange God with him. The Angel of the Lord accompanied Israel, *Exod. 14. 19.* And the Angel of the Lord which went be-

fore the Camp of Israel removed and went behind them, and the Pillar of the Cloud went from before their Face, and stood behind them: And Chap. 23. ver. 20, 21. Behold I send an Angel before thee to keep thee in the way, and to bring thee into the Place which I have prepared: Beware of him, and obey his voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him; which Place compared with Deut. ch. 6. ver. 21. where it is said, that Jehovah brought the People of Israel out of Egypt with a mighty hand, proves as evidently as may be, that the Angel of God is the same with Jehovah.

The Angel of God is the Eternal Jehovah, as appears from *Exodus*, * *Is it not in that thou goest with us?* And who is meant by *thou*, may be learn'd from the 12th Verse of the same Chapter, *And Moses said unto Jehovah, see thou saist unto me, &c.* This was most assuredly Jehovah that Moses speaks to. So likewise in the 17th Verse, *And Jehovah said unto Moses, I will do this thing also that thou hast spoken.* By which Expressions 'tis as clear as the Sun, that the Angel of God who is Jehovah is the eternal God.

The Angel here spoken of in this Chapter is the same that appeared to Moses in the 3d Chapter of *Exodus*. I have sufficiently evinced that this Angel is Jehovah; I shall

* Chap. 33. ver. 16.

now think it incumbent on me for a fuller proof of the matter, to shew that the Angel spoken of in the 3d chap. is also God, a Person distinct from God the Father, and consequently, that there is a plurality in the Divine Essence, as I have declared.

These are the Words, * *And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, &c.* to the end of the 6th. ver.

These words imply a greater Majesty to be in the Person that appeared to *Moses*, than any created Being has any right or title to. For 'tis God's Presence alone that sanctifies a place to any such superlative degree, as that Man may not be allowed to approach unto it. And 'tis he alone that requires such respect and reverence from Men, as is only due to his unspeakable Holiness. That he demands such a peculiar reverence is clear from *Exod. 19. v. 12. And thou shalt set bounds unto the People round about, saying, Take heed to your selves that ye go not up into, or touch the border of it, for whosoever toucheth the mount shall surely be put to death.* And that this same Person is the Eternal God, the Lord of Hosts is expressly set down in the 5th v. *for all the*

* *Exod. ch. 3 v. 1, 2, 3, 4, 5, & 6.*

Earth is mine. Besides in the 6th v. of the 3d ch. 'tis said, *I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob,* which manner of Speech can belong to none but the Great God, the Creator of Heaven and Earth, the true *Jehova*. For if it had been a mere Messenger sent from God, he never would have assumed so much to himself, as to have spoken of himself in the first Person, for tho' an Ambassador is to represent the Person that sent him, yet is it in no wise justifiable for him to take upon himself to speak in the same Style as the Prince lawfully might whom he represents. If an Ambassador when sent by his Prince should say, *I am the Prince,* wou'd not he be look'd upon as a pretending and arrogating Person, and rather than gain the Esteem and Admiration of Men thereby, he would go nigh to be despis'd, and laughed at by all, and look'd upon as a very empty and impertinent Representative.

In the third place, the *Jehova* which speaks to *Moses* in the 4th ch. of *Exod.* is the same with the *Jehova* that spake to him in the 3d and this appears from the continuation of the Discourse, from the one Chapter to the other; and it naturally follows, that he who is mentioned in the 3d, must be the true *Jehova*, because he is the same with this Person, whom *Moses* converses with all along in the 4th Chapter, no body surely can have the assurance to dispute it, seeing al

unanimously confess, that there God is the Person with whom *Moses* talked.

4thly, This Head may be proved from several other Texts of Scripture. 1st. From that, wherein he says, *he surely hath seen the affliction of his People*. Now several places of Holy Writ testify that *Israel* was the peculiar People of the true *Jehova*. Besides, *He heard the cry of the Children of Israel, when they were in distress and called upon him*. Now they called upon the true *Jehova*, the Creator of Heaven and Earth; therefore no created Angel, or any other Creature whatsoever, can be meant in all the above-cited passages.

It wou'd be an easie matter for me to quote abundance of parallel places, that would still prove, that there is a Person, to whom all the Attributes of the Eternal *Jehova* are given, but intirely distinct from God the Father. But I forbear, and proceed to make it appear, that besides this uncreated Angel, there is also another Person, who is the *רוח יהוה* *Rouack Jehova*, the Spirit of God, who inspired the Prophets, who is very God, and makes the 3d Person in the Divine Essence.

In speaking of the two first Persons of the ever blessed Trinity, I demonstrated, that where *Jehova* speaks of *Jehova*, or sends another Person that is *Jehova*, there more than one Person was of necessity implied. 'Now the Holy Spirit speaking of two Persons, and

at the same time being clearly distinguish'd both from the one and the other, it follows by a very natural Consequence, that the Holy Spirit is a distinct Person from the two other Persons of the Eternal Godhead, and that there are three Persons contained in the Divine Essence. In * *Samuel* 'tis said, רוח יהוה *Ronack Jehova*, the Spirit of the Lord spake by me, &c. This will be cleared up, if we look into *Isai. ch. 6. v. 8.* *Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us.*

Now you confess that the Holy Spirit moved the Prophets, and made them speak what he dictated, as we find it expressed in the above cited passage out of *Sam.* And I think there is no need of any farther Proof of the Holy Spirit's being in the Divine Essence, since to actuate, move and send Holy Men to prophecy, is an Act of Almighty Power. And it is as absurd to suppose, that the *Ruach Elohim* is not *Elohim*, as to suppose that the *Angel* or *Messenger* of *Elohim* is not *Elohim*.

There is a place in *Ezekiel* that deserves your more particular notice, that is the 5th v. of the 11th ch. *And the Spirit of the Lord fell upon me, and said unto me, Speak thus saith the Lord, thus have ye said, O house of Israel, for I know the things that came into your mind,*

* 2 Sam. 23. v. 2.

every one of them. Where the Prophet describes his Call almost in the same manner as the Prophet *Isaiab* does his, and ascribes it wholly to the Holy Spirit, the Spirit of *Jehova*. From which places these following Arguments may naturally be deduced.

1. He that fell upon *Ezekiel*, and commanded him to speak the Words of the Lord, it was he that call'd him to prophecy. But the Holy Spirit fell upon *Ezekiel*, and commanded him to prophecy. Therefore the Holy Spirit sent *Ezekiel* to prophecy.

2. He that called & sent *Ezekiel* to prophesie, he also designed to send and sent *Isaiab*. But as it is shown, the Holy Spirit sent *Ezekiel*; therefore the Holy Spirit design'd to send and sent *Isaiab*.

And it was the same that said, *Whom shall I send, and who shall go for us?* From which it appears, that the Prophet heard the Words of the Spirit of God, who must be a Person, and withall, the word *send* can't be referred to אֱלֹהִים *Elohim*, as in *Gen.* but to אֱלֹהִי *Eloah*, that is the Holy Spirit; but then the Holy Spirit adds, *Who will go for us?* Where 'tis apparent, that the Holy Spirit has reference to the whole three Persons.

For altho' the sending of the Prophets is generally attributed to the Holy Spirit, yet the Actions are in common to the three Persons.

Now the whole Explication of *Isaiab's* Words is this, *I heard the voice of the Lord, saying, a Prophet must be sent, and by his mouth*
must

must I speak to the People, whom therefore shall I send, and who will go for us? From whence I desire you to observe, that the Expression, *whom shall I send?* is quite different from that of *Genesis*, *let us make Man*, the former having respect only to the Holy Spirit, and the latter to the three Persons, or to *Jehova* and his House of Counsel, to speak better than your Masters; that is, the Son and the Spirit.

But lest you should imagin that the רוח יהוה *Rouach Jehova*, is the same with the Angel sent by God, &c. I shall add one Argument or two more, by which it will appear, that the Spirit is a different Person both from the Father and the Son. And thus I prove it.

He that gives the Spirit of another is different from both; but the Angel of God gives the Spirit of another. Therefore the Angel is different from both. See *Exodus*, * *And Moses said unto the Children of Israel, see the Lord hath called, &c. and he hath filled him with the Spirit of God, &c.* The reason why I say, that it was the Angel of God that gave the Spirit, is as follows.

That Person who is here said *to fill, &c. with the Spirit of God*, is the same Person who descended into *Egypt* with *Jacob*, and brought the Children of *Israel* out of it, and gave them the Law, and brought them into the Land of the *Amorites*, &c. to possess it,

* Chap. 35. v. 30. 31.

but that Person was that Angel of the Lord, who as I have proved above was *Jehova*. See *Gen. 46. v. 2, 3, & 4.* again, *Exod. the 3d. v. 1, 2, 3. &c. Exod. 23. v. 20, &c.*

2. The Prophet *Isai. ch. 63. v. 9, 10.* clearly distinguishes between *the Angel of God's presence, and the Spirit of God*; and represents both the one and the other as distinct Persons from the Father. He said, *surely they are my People*; He, that is, *the Father said, and the Angel of his Presence saved them, &c. but they rebelled and vexed his Holy Spirit, &c.* where rebelling against the Spirit of God, imports, that the Spirit and the Angel are different Persons.

To all this add the 48th of *Isaiah, v. 16.* and now *the Lord God and his Spirit has sent me*; where 'tis plain again, that the Spirit in this Verse must be understood, of the third Person. and not of the second; seeing the second Person is never by your own Confession called the Spirit, but on the contrary sends the Spirit. The Divine Action here is sending, and is attributed to *Jehova* and to his Spirit. Now it cannot be supposed, as some among you do, that by the Spirit here, is only meant a Virtue, as Justice, Mercy, Goodness, and the like are said to be in God. For wherever is any thing like this, of *sending a Prophet*, recorded of Mercy, or Justice, or any other Divine Attribute? Besides could some Divine Vertue be supposed to be implied by *the Spirit*, then that Speech would be
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an empty Tautology, for who at any time ever said, he and his Understanding perceives such a thing, God and his Omnipotence, or his Mercy did so and so.

But enough, from hence I think 'tis plain, that the Writings of the *Old Testament* represent God under a trinal distinction, and that those three Persons are but one God, because *Jehova*, as I have already proved, is אלהים *Ekad*, one only as to his Essence, and that there can in no wise be any more:

And because a plurality of Persons is plainly implied, therefore we believe that there can be more than one Person in the Divine Essence. But at the same time we take heed not to destroy the Unity of the Essence, for that must remain whole and entire, or we shall run into that detestable and grievous Sin of Polytheism.

The sacred Scripture, teaching us both these things, viz. that there is but one *Jehova*, or Divine Essence, and that together in that one *Jehova* or Divine Essence, there are more אלהים *Elohim*, or Persons than one, we believe these great Truths, tho' you oppose us, and tho' proud Reason seems to rise up in opposition to us, always remembering that our Reason is not an adequate Rule of our Faith, in judging of Gods Essence, which is acknowledged by all to be incomprehensible; but that the Holy Writings being the Word of God, ought to be the Guide and Touchstone of our Faith and Actions. But enough upon these particulars. After

After the Resolution of this great Objection, I was led to those Prophecies which respect the Person of the Messiah, and I was convinced fully that the Messiah was to be God, that he was to be the Son of God, that he was to be the same who appear'd in the Form of a Man, or with the Title of *the Angel of the Lord* to our Fore-fathers, and the same to whom they paid the Honour of Adoration as to the true God. The Divine whom I conversed with proved, that the Messiah *was God*, because as *Malachi* says he was to come into his Temple; and this our Saviour Jesus signify'd to the *Jews*, when he reprov'd them for profaning that holy Place, which he calls *his Father's House*, but which by the same Expression he consider'd as his own House, and so the *Jews* to whom he spake understood him.

He show'd me, that after his Death he was to be rais'd to the right Hand of God, according to the Words of *David*, Psal. 110. 1. He told me from the Gospel-History, that our Fore-fathers were silenced by this Text, which represents the Messiah as *David's Lord*, while at the same time the Prophets foretold he should be the Son of *David*. He confuted the different Sentiments of all our Rabbins on that *Psalms*. He show'd me, that the Messiah is expressly called God by *David*, Ps. 45. 7, 8. and also by *Isaiah*, ch. 9. 6. And he also acquainted me with the Methods our Masters make use of to obscure the Meaning of
this

this Prophecy, that their People may not find it out that Christ was to be God as the Christians teach.

But to be more particular with you. I shall here instance in one or two Places, by which it will appear that the Messiah promised to our Nation was to be God and Man.

That God promised a Messiah to our Nation is acknowledg'd by you and us ; and to this very Day you ask of God in your Prayers that the Messiah might suddenly come, and in the time appointed. But whether that Messiah, whom you still expect, was to be God as well as Man, or only a meer Man, a great Conqueror, and a mighty King, is the Question between you and us.

That the Messiah was to be the Son of *Abraham*, the Son of *David*, the Son of Man, is owned by you, and we also believe the same thing ; but we believe yet farther, that the Messiah is the Son of God, and consequently God, and the Reason why we believe this Article, is, because it is so revealed in Holy Scripture.

The first Promise made to Mankind, after their unhappy Fall, was concerning the Messiah ; *Gen. 3. the Seed of the Woman*. You confess that this Seed is the Messiah ; see *R. Bechaje*. This Text proves, that the Messiah was to be Man, (we also confess this) but after an extraordinary manner, I mean without the Co-operation of Man ; for it is said

the Seed of the *Woman*, and not of *Man*. I shall alledge no other Proof of the Humanity of the Messiah, but proceed to those that respect his Divinity.

The first I shall alledge upon this Account, is the 2d Psalm, which is allowed by most of you to have respect to the Messiah, and not to *David*; for the Royal Prophet never had the *Heathen* for his *Inheritance*, nor the utmost parts of the *Earth* for his possession; he brake 'em not with a *Rod of Iron*, nor dashed them in pieces like a *Potter's vessel*; he was not the *Son* that was to be kissed least he should be angry. 'Twas not he that our Fathers were to fear, and put their Trust in. Now it being plain that this Psalm belongs to the Messiah, it is also plain from thence, as Words can make it, that he is the Son of God; ver. 7. *Thou art my Son, this Day have I begotten thee*; and his Generation is cleared up in the 8th Chapter of *Proverbs*, ver. 22. *The Lord possessed me in the beginning of his way, before his Works of old*; and so on to the End of the Chapter. And the same Son is called God, *Isa. 9. 6. Unto us a Son is given, &c.* and his Name shall be called *Wonderful* (*Pele*, which Attribute is never given to any but to God) *Counsellor, the mighty God, the everlasting Father, the Prince of Peace*. From whence it follows, that he is God; for he that is the Son, Psal the 2d, is the *Child born*, and the Son, the *Pele*, and the *mighty God*. You endeavour indeed to corrupt this Text, by read-

reading after this manner, *He that is the mighty God shall call him, &c.* whereas it is to be rendred, *he shall be called*, which was before there were any Points added, and I am assured that the Translations that were made of old have translated it as it is in the *English Bible*. You are desired to observe that the *Chaldee Paraphrase* apply these Words *a Child is born*, to the Messiah.

I shall not insist upon the 3d Chapter of *Malachi*, ver. 1. having mentioned it before. The Messiah is there called *the Angel of the Covenant*, being the same who treated the Covenant with our Fathers at *Sinai*, and who was to make a new one, and to confirm it with his own Blood. But 'tis to be observ'd, that the Prophet *Ezekiel* * speaks of *the Glory of God*, that is, the *Shekina* or the Messiah, which was *as the Appearance of a Man*. This compared with that Passage in the *Psalms*, † where 'tis said, *The Lord said unto my Lord, sit thou on my right hand, &c.* proves sufficiently (seeing you must confess that this *Psalms* relates to the Messiah) that the Messiah was to be both God and Man.

But here you will be apt to object, How is it possible for God, who is infinite, to take Flesh upon him? Or that the God-head should be circumscribed by finite Matter?

* Ch. I. v. 26. & 28.

† Psal. 110. v. 1.

However I cannot but wonder that you should make such an Objection, and not readily embrace the Mystery of the Incarnation, there being no difficulty in the least for Men to suppose that God should take Flesh upon him, and dwell here among us for some time, if you give but the least heed to the sacred Writings; for God is there said *to dwell upon, or in the Ark*, and why can't he be as well allowed to dwell upon the Earth? Besides, to facilitate this grand Article of our Faith, God was pleased to appear in the Flesh before the Fulness of time. This I shall prove from a Place in *Genesis*, * *And Jacob was left alone, and there wrestled a Man with him*, &c. Now that this *Man* was God is demonstrated from the 28th and 29th Verses; for as none has Power to bless but God, this must be God that wrestled with *Jacob*, and blessed him, because it appears besides that it was *God*, if we compare the 30th Verse of the same Chapter with the 3d and 4th Verses of *Hosea*, ch. 12. and the 35th Chapter, ver. 10, 11, &c. of *Genesis*, with the 48th Chapter, ver. 3, &c. and ver. 15, 16, &c.

These Appearances God was pleased to give before the Fulness of time, that we might be easily confirmed in our Belief of his Appearance in the Flesh, when the Fulness of time

* Ch 32. ver. 24.

was come. And you are here to observe, that God thus appeared in an human Body before he ever gave an exprefs Revelation, that *a Child should be born and a Son given, who should be called, or should be אל גבור, El Gibbor, the mighty God.*

Upon these Principles the Christians believe Jesus Christ to be God, when they own him as the Messiah; and upon the same Principles they honour him with Divine Worship.

You see that they who believe the Messiah to be only a meer Creature, and deny him the Adoration which is due to him, must necessarily reject *Moses* and the Prophets, since those Books prove evidently, that the Messiah was to be at once both God and Man.

I use this Expression, because the Scripture, speaking of the Messiah considered as Man, tells us he was to be born at *Bethlehem*, that he was to suffer Death, and to be cut off; that he was to be led to the Slaughter as a Lamb; and because the same Scripture, when it foretels his raising of himself from the dead, thereby declares he should be over all *God blessed for ever.*

My Brethren, you still keep these Books of *Moses* and the Prophets, but your Prejudices will not suffer you to understand them. Your Rabbins impose upon you their false Interpretations of the Prophecies, and are perpetually studying for some new sophisti-

cal Evasions, whereby they may avoid the clear and evident Demonstration of the above-mention'd Truths.

If you do but once understand the Distinction there is between the two Natures of the Messiah, you'll immediately perceive the Vanity of all the Objections your Doctors make against the Divinity of Jesus the Messiah. He prays as a Prophet, he is sorrowful, he sleeps, is hungry, is in the Womb of his Mother, has a Body like ours: These are the Character of his human Nature. But then on the other hand, he knows the Thoughts of the Heart, he multiplies the Bread and the Fishes, he stops the Winds by his Word, he raiseth the Dead, he sends the Gifts of the Holy Spirit, who enables his Disciples to work in the Name of Jesus as great Miracles as he himself had wrought. These are the Characters of his Divine Nature. These were publick Facts, and such whereby the whole Face of the World was changed, the Christian Religion being by them raised every where on the Ruins of the Pagan.

If therefore Jesus Christ only usurped the Title of God, if the Holy Spirit did not open the Womb of his Mother by that Key which God only possesses, according to the Doctrine of the *Talmudists*, why did God give him the *Key of the Grave* to raise the Dead at his Pleasure? Why did he give him the *Key of the Rain*? For it cannot be denied but he twice multiplied the Bread for

the support of several thousand *Jews*, who taking Occasion from thence would have carried him away, and made him King.

These Proofs I insist upon are matters of Fact : The Books which contain them were writ by four of the Disciples of *Jesus*, who, though before their adhering to *Jesus* they were unpolisht and ignorant Men, have in their Writings discovered the same Character of Inspiration which are to be found in those of *Moses* and the Prophets ; and who almost all of them afterwards suffered Death in confirmation of the Truth of what they had writ. You can't produce any Book written in their time, either by Pagans or *Jews*, which contradicts what they have related concerning *Jesus*. And indeed there is no room to doubt of his having had the *Key* by which he might be born of a Virgin, as the Evangelist tells us, since he had the other *two Keys* which your Masters acknowledge to be in the Possession of none but God.

But you ask what Design is served by this Union of two Natures in the Messiah ? In this Point, my dear Brethren, the Excellence of the Christian Religion discovers it self, when its Foundations are compared with those that *Moses* and the Prophets have laid.

Adam by his Sin lost his Right to Immortality ; God did not immediately destroy him,

him, but by an Act of Mercy, promised that the Messiah should arise from the Posterity of the Woman who had deceiv'd him. If the Messiah had been but a meer Man, he could not have been a worthy and suitable Head of all Mankind; and how perfect soever his Obedience to God had been, he cou'd not have made sufficient reparation for the Injury God had suffered by the Disobedience of *Adam* and of all his Posterity.

By instituting Sacrifices after the Fall, God show'd that he was reconcilable, but that in as much as Sin deserved Death, he could not actually be reconciled without the translation of the Punishment which Sin deserved, upon the Victim which the Sinner was commanded to offer. Do not you acknowledge the dispensation of Mercy which was exercised when *Abraham* prepared to offer up his Son *Isaac*, according to the Orders he received from God? Do not the Prayers you use at this very day, declare that you look upon that Sacrifice, tho' not offered, as a solid Foundation of the Prayers you address to God? The Power which you unreasonably attribute to that Sacrifice, of reconciling you to God, that very Power the Christians attribute with much better reason to the death of *Jesus*; which was the highest degree of his Obedience.

By that death they believe he obtain'd the Favour of God for Mankind, of whom he is become the new Head, leading them to his

Communion, and reducing them afresh to a Subjection to God's Law, which their common Father had broken.

And from hence it appears, that Faith in him, repentance of our Sins, and an Obligation to new Obedience, are the Conditions necessary to our having a right to the blessings of God's Covenant.

And this was prefigured by the Sacrifices of the Law ; since 'twas not by the offering of the Sacrifice, but by the hearty Sorrow and true Repentance of the Sinner, that remission of Sin, and reconciliation with God was obtain'd.

So that this new Head of Mankind was to expiate the Sins of Men. He was to bring them back to God ; and being himself God, he was to possess the Power of restoring to Men the Immortality they lost by their Disobedience.

And in consequence of this, he is to judge all Men at the last Day. God has committed to him the Management of that Affair, that he may order it in such a manner, as either to bring about the Salvation of all Mankind, whom he has redeemed by his Blood, or to prepare the Wicked for those eternal Punishments they have deserved, by rejecting the Invitations of Divine Goodness, which waited upon them with patience.

Let me ask you, whether this Doctrine does not appear to you more worthy of God, than your Notions concerning the Mission of the

the Messiah whom you expect. Why was the Promise of the Messiah given immediately after the first Sin, if that Promise had no respect to the expiation of Sin, and if the Blessings of it were to be confined to one Nation, which should it not begin to be known in its first Father *Abraham*, till near 2000 Years after the fall of the first Man? Why did God impose upon you so many Sacrifices, which appear to have been only an Image of the expiation of Sins, because good Sense tells us, that Sin must be expiated in the same Nature which committed it; if he did not design that the Messiah should make atonement for Sin? And has he not declared this his design in giving such a Prediction of the Messiah's Death by *Isaiah*, as plainly represents it, under the Notion of an Expiatory Sacrifice for the Sins of Men? See *Isai.* 53. compared with *St. Paul's* Epistles to your Nation.

Since your Rabbins do their utmost to hinder you from studying the Holy Books of the Evangelists and Apostles, you will not take it amiss if I acquaint you with the natural Solution I have found in them, of all the great difficulties which arise in the minds of the *Jews*, as soon as by their Age or their Study they become capable of making any reflection.

The difficulties I speak of are such, as have given me very great uneasiness, and I therefore desire your serious attention, as to an Affair in which your Salvation is concerned.

Is there any Person among you so thoughtlessly stupid, as not to be affected by the long duration of our present dispersion? Our Fore-fathers were guilty of Idolatry; they slew the Prophets, they trampled under their Feet the whole Law of God; they sacrificed their Children to the Devil; and yet the Captivity by which God punish'd them, lasted but a few Years. Surely then our Fathers, who were overwhelmed in the second Destruction of *Jerusalem*, must have been guilty of a much more heinous Sin than their Ancestors, since they brought upon themselves, and upon their Posterity this dreadful banishment and dispersion, which has lasted above 1600 Years.

Do your Rabbins satisfy you when they tell you, that you are still bearing the Punishment of the Golden Calf, which your Fathers made, and that the *Babylonish* Captivity is still running on, as *Abarbanel* stiffly asserts, your Fathers not having sufficiently repented under the second Temple.

1. This Assertion is directly contrary to the Law of God, which does not extend the Punishment of Idolators beyond the fourth Generation.

2. *Abarbanel's* pretence is expressly confuted by the Prophets after the Captivity, who declare that God had fixed the time of his Peoples Deliverance by *Cyrus*, to 70 years after the beginning of their Captivity.

Don't you think that so long a Disperſion, muſt have had for its Cauſe a National and General Crime, and that too more heinous than any our Fathers committed under the firſt Temple ?

This you are all and every where agreed in. But then beſides this, you muſt alſo have continued in that Sin until this very day, ſince you yet ſee no end of the Miſeries, and of the Wrath of God, which lie heavy upon you. *Abarb. Maſmiah Jeſchnah*, as you know.

But your Doctors diſſemble the true Cauſe of this, which is, your Fathers having rejected and crucify'd the Meſſiah, and your perſiſting in your obſtinate rejection of him, looking upon his Reſurrection and his Aſcenſion into Heaven, to which ſo many Perſons bare witneſs, as a Fable ; as the Diſciples of *Baal* ſaid of *Elias's* Tranſlation, that the Devil carry'd him away in a whirlwind, and daſht him in pieces againſt the Rocks.

Examine a little the phraſe in *Dan. 9. the Meſſiah ſhall be cut off*, *וְיִכָּרֵם* *Veenlo*. You accuſe the Writers of the *Roman Church* of having tranſlated theſe Words, *and the People which belonged to him*, i. e. the *Jewiſh Nation*, *ſhall no more belong to him*, he ſhall no more look upon them as his People. Some others tranſlate it thus, *and there was no fault*, or, *and he was guilty of no fault*, which deſerved ſuch uſage. Whatſoever be the true ſenſe of theſe Words, I underſtand, that one
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of our ancient Interpreters who translated *Daniel* into *Greek*, gave the Latin Translator the first hint of the Sense he has exprest in his Version. And tho' at present you turn those words another way, yet 'tis but too true, that you no longer belong to God.

If you read the Gospels you'll see that *Jesus Christ* foretold these Miseries you suffer, and also acquainted you with the true reason why the Wrath of God in those effects of it, follow you through all places where you are dispersed. See the Parable he uttered in the Temple. *Matth. 21. 33, &c.*

Your Rabbins abuse you horribly, when they persuade you, that in your present Condition you are the People of God, and that he looks upon you as such.

It is true that you were God's People, yes, and that in some sense you are so still. *St. Paul* has told us, that God has not cast off his People, and he proves it, because he had called him.

But don't you vainly flatter your selves that you are the People, and the only People of God. You are the People of God, just as the Ten Tribes were in their Captivity, when by *Hosea, ch. 1.* they are called *My Loammi*, and did not bear the Title of *My Ammi*, till after their Conversion. You lie under the Wrath of God, nay under his severest indignation.

And what is yet more terrible is this, that under this long dispensation of Wrath, tho' God has intrusted you with his Oracles, of which the Apostles made use for the Conversion of the Heathens, you are struck with such a dreadful blindness, that when you read *Moses*, and the Prophets, you seem to have the Vail on, which covered the face of *Moses*, not understanding the meaning of his Writings, nor of those of the Prophets.

What more fatal Mark of your blindness can be conceived, than those Ideas of the Messiah, which your Masters have given you, whereby you are hindred from owning him whom God sent unto you.

I'll propose one Instance, by the consideration of which you may be your selves capable of judging in this matter.

Your Masters explain the Prophecy in *Dent. 18. 15.* concerning a Succession of Prophets, which God raised up among you; whereas the Christians with very good reason apply it to the Messiah:

But let us grant for once, that your Masters have found out the natural Sense of the place. If it be allowed on the one hand, that for the space of 1496 Years, viz. from your Deliverance from *Egypt*, God kept his promise, How comes it to pass on the other hand, that since the time of *Jesus Christ*, that is for above 1600 Years, there has not arisen among you one Prophet to oppose those Impostors, who from time to time have appear'd

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pear'd and taken upon them the Title of the Messiah, and thereby brought upon you new Miseries and Calamities.

Nay more than this, during your first Captivity, God gave you Prophets; *Daniel*, for instance, and his Companions, and *Ezekiel*, who was carry'd away under *Jehoiakin*; and yet that Captivity was to last but 70 Years.

But he takes no such care of you as he did at that time. He has sent you no Prophet to acquaint you how long these Calamities shall last, tho' you have now more need of it than ever.

I know very well, that to satisfy and quiet your People, your Masters assert, (the Ark being destroyed when the first Temple was destroyed, and there being none in the second,) that the Spirit of Prophecy was never bestowed under the second Temple, because it depended intirely upon the Presence of the Ark, which was the Seat of the *Shekinah*.

To give a colour of Truth to so gross an Error, they tell us, that the three last Prophets were the Companions of *Daniel*, ch. 10. 7.

But there is nothing more absurd. *Zachary* was the Grandson of *Iddo*, who returned from *Babylon* into *Judaea* with *Zorobabel*. *Haggai* and he were Contemporaries. *Malachy* prophesied a considerable time after them.

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These same Doctors of yours do also flatter you, that those Gifts of the Holy Spirit shall be restored unto you in the Days of the Messiah whom you expect. And they quote a Passage of the Prophet *Joel* to prove it.

But alas! here again they abuse your Ignorance, and refer those Words to the End of the World, which speak of what was to happen before the last Destruction of *Jerusalem* by the *Romans*.

If you read the Writings of the Apostles you would therein find a very exact Accomplishment of that Prophecy. Your Masters would be confounded by it; for it was by the means of those Gifts that the Christian Religion was propagated in most parts of the World.

If you consult the Writings of the Apostles you will learn from them, that these Miseries under which you groan shall have an End. As Jesus Christ fixed the time of the last Week of *Daniel*, which was uncertain until his Appearance; so his Apostles will tell you, that your Calamities must continue until his true People shall have exercised his Judgments upon the little Horn mention'd by *Daniel*, whose Prophecy is perfectly unintelligible unto you by reason of your Blindness.

Another very remarkable Instance of the strange Blindness of your Masters, which must needs give great Disturbance to those Persons,

Persons, who allow themselves any liberty of Reasoning.

Can any thing be imagin'd more whimsical, and that favours more of *Epicurus* his beastly Pleasures, than the Description they gravely give you of the Feast, whereby the Messiah, when he has conquer'd his Enemies, shall comfort you after the Miseries of your long Dispersion? He is to treat you with the Female of the *Leviathan* which God has kept in salt ever since the Beginning of the World. And you are also to be entertain'd with the Female *Behemoth*, which eats the Grass of 1000 Mountains in one Day, according to *Pf.* 50. 10. Thus you are like to be supply'd with Flesh and Fish; and for Fowl the Bird *Ziz* shall be served up, which is so big, that one of her Eggs happening to fall, broke and drown'd 60 Villages.

Thus you see the Messiah provides you an Entertainment worthy of so great a Person. It must not be forgotten that the Wine you are to drink was made of the Grapes of Paradise, which is kept in *Adam's* Vault against the Solemnity of that joyful Day.

And lest you should question the Truth of this, you have the Authority of the Prophets for every tittle of it. *Job* 11. 10. *Psal.* 50. 11. *Isa.* 26. speaks of nothing else but of this Feast.

Good God! that ever Men who have one Grain of Sense should invent such extravagant Chimera's? That they should ever have

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the Assurance to father upon the Prophets such unaccountable Visions! And yet these Fables are generally believ'd by you, to the Shame of the Prophets, and of the Reason God has given you; this Oath is sometimes used by you, *May I never eat of the wild Ox, i. e. of Behemoth, if what I say is false.*

I have read in the Gospel, that Jesus Christ promises Believers that in Heaven they shall lie in *Abraham's Bosom*; but the Christians are not such Fools as to take those Words in their literal Sense. There is no greater Sign of Stupidity, than to take those Words literally, which are to be understood figuratively.

The Word *Behemoth* is not the Name of any one Beast, but signifies in general *all Pasture Cattle*. The *Leviathan*, of which we read, *Isa. 27.* is the King of *Egypt*, so called, because of the *Nile* which waters his Land. The Feast that God promiseth his People at their Return from the Captivity, *Isa. 25. 6.* is nothing else but the Joy with which he would fill them by delivering them from their Bondage.

None of those Places respect the Messiah nor his time: But your Masters have the Art of finding whatever they please in the Scripture, leaving it to the Care and Industry of such of them as the Author of *כפתר ופרח*, *Caphtor Uperach*, to invent Allegories, and other Pretences whereby to give a plausible Appearance to their Extravagancies.

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Such Doctrines can go down with none but a *Mahometan*, or an *Epicurean*, who have formed their Paradise upon the same Taste: Nay, even *Mahomet* himself seems to have received his Notions, as some say, from *R. Salman* an Atheistical Jew, who made 'em pass with him by the Authority of the mistaken and misapply'd Sense of the Places just mention'd.

Nothing appears more absurd to a reasonable Man then that Notion of your Masters which makes the Appearance of your Messiah to depend upon that of a Constellation, which is to come after a certain Number of Years.

Abarbanel pretends that when the *Talmudists* curse those who calculate the times, they mean such who are guided in their Computations by the Stars only, without having any regard to the Prophecies. But after all, the vain Endeavours he has used in regulating his Calculation according to the Prophecies, he has added a Computation by the Course of the Stars too.

You know how well he succeeded. If he had been in the right, your Messiah should have appear'd above 150 Years ago; whereas you have never yet heard any Tidings of him. See his *Masmiah* on *Ezek. 10*. But this Book has been reprinted for all that.

The most remarkable thing is, that in following this Idea of the Heathen Astrologers, though he is indeed so modest as to subject

it all to God's Will, he has run into all the extravagant Absurdities which one could have expected from a Judiciary Astrologer, concerning the time of the Messiah.

Do but read the twelfth of his *Wells of Salvation*, and you'll see such a Collection of ridiculous Fancies of that Nature, that you'll wonder a *Jew*, who knew how that Art was condemned by the Prophets, should ever lay so much stress upon the Authority of it. He does the same in his *Masmiab Jesbua*, and in his Commentaries on the Prophets, and on the five Books of *Moses*. You'll find in his Commentaries on *Num.* 24. that the *Jews* are now in Captivity, by the influence of a certain Constellation; and on *Deut.* 32. you'll find, that God, that he may punish the *Gentiles*, disturbs the course of those Planets that are favourable to them. The same thing he asserts on *Isai.* 34. He affirms, that *Jesus Christ*, and his Disciples after him, suffered Death because he was born under *Mars*. He tells us, that his People shall be redeem'd under a certain Constellation, *Isa.* 55. 17. as he was redeem'd at first from *Egypt*. And this he repeats on *Jeremy* 33. and on *Ezek.* 45. He instanceth particularly in the Month *Nisan*. The same Fancy he repeats on *Hosea* 1. and on Chap. 3.

But the most ridiculous Jest of these your Astronomical Calculations, is, that your best Chronologers are not agreed concerning the true Duration of the World from its Crea-

tion to this present time : So that none of your Computations by the Stars can be adjusted with your Account of the Years of the World, according to the Prophecies.

But *Abarbanel* is not the only Man who makes this use of *Astrology*: He only follow'd the Authority of his Masters, who went before him.

Now tell me sincerely, can there be any need of a more evident Proof that you have renounced the Authority of *Moses* and of the Prophets, than what is gathered from this Hypothesis, which was first receiv'd from the Heathens, who were first led into it by the Deceits of the Devil?

I should never have done, should I undertake to set before you the absurd Maxims by which they have corrupted the Sense of the Prophecies.

How very foolish and groundless a Notion is it they have got, that *Sennacherib* mingled and confounded all the Nations of the Earth. This Maxim once supposed, we may e'en at once blot out of *Genesis* the Accounts of the Origin of Nations, and of the Places where they fixt, for this can be no more of any service to us in our Study of the Prophets; at most they can assist us no longer than till the time when *Sennacherib* made all this Confusion. Since that time, that is, since *Isaiah* and the other thirteen Prophets who followed him, none have spoken intelligibly concerning those People. The *Chaldeans* are got into

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Germany; *Tyrus* is become *Venice*; *Bozra* is removed from *Idumæa*, and stands for *Rome*; and *Idumæa* signifies the *Roman Empire*. By virtue of this Maxim, the Captives of *Se-pharad* and *Zarphath* have been transported into *Spain* and *France*, *Nebuchadnezzar* having, if you'll believe them, transplanted some of the Royal Family of *David*, and fixt it in *Spain*.

The *Dons*, *Abarbanel* and *Jacchia*, will tell you, that they are descended of that Family, and that the Messiah may possibly come of their Race, though they never were in *Beth-lehem*, but have lived in *Spain* almost 2300 Years.

Abarbanel confidently affirms, That the Annals of *Spain* confirm his Assertion, and that there is no room left to doubt on't. And thereby he proves that the Deliverance by *Cyrus* was not a Redemption, because the *Jews* of *Spain* and *France*, who were carry'd thither by *Nebuchadnezzar*, never returned under the Second Temple. See his Commentaries on *Deut. 29*.

God has distinguish'd his Prophecies by such Circumstances respecting the particular Events foretold therein, that it is impossible the same Prophecy should agree to any other Event, than that which it was intended to foretel.

When *Moses* threatens your Fathers with Captivity for their Sin of Idolatry, he tells

them that God will carry Captive both them and their King.

Afterwards he promiseth to re-establish them in their own Country, to punish those who had destroyed them, and to restore to them the Marks of his Favour in re-uniting them under one Head, so that they should be no longer divided into two States, as they had been ever since *Jeroboam's* Insurrection. What have your Masters done with this Prophecy? Why they pretend that in this same Oracle, *Moses* has foretold your second Destruction by the *Romans*, as well as the first by the *Assyrians* and *Chaldeans*, although you were not Idolaters at the time of your second Destruction, and though you had no King, who could be carry'd Captive by the *Romans*.

Upon the same mistaken Foundation they have perverted the Sense of all the Prophets down from *Moses*. They have apply'd to the Messiah what the Prophets have said concerning *Zorobabel* and his Successors, who led back the *Israelites* from *Assyria*, and the *Jews* from *Chaldæa*.

They have obstinately stood by it, that the Ten Tribes did never yet return, and all for this end, that they might refer their Deliverance to the Times of the Messiah.

'Tis not to be conceiv'd what Stories they have told concerning the Place where those Tribes are at present. Tho' some of their Writers, it's true, have vigorously refuted those

those Whimsies and Chimeras. God has represented the Deliverance he granted your Fathers by the Figure of a Resurrection; and your wise Doctors have taken the Expression literally, and accordingly teach, That there shall be a Resurrection at the Appearance of the Messiah.

Upon these false Principles you wait for the Ruin of the *Roman* Empire which destroy'd you, whereas you have seen the Period of the *Assyrian* and *Chaldean* Monarchy, whereby a way was made for your Re-establishment by *Cyrus*.

I am well acquainted with the Objections you alledge against *Jesus*, and have carefully examin'd all, whereby you endeavour to prove, that *Jesus* could not be the Messiah. You say for instance, that the Mountain of *Sion* was not exalted on the top of the Mountains in the time of *Jesus*, as it was to be in the time of the Messiah. All Nations did not flow unto him, as Rivers flow unto the Sea. They did not say one to another, *Come and let us go up to the mountain of the Lord*. The *swords* were not changed into plough-shares, nor the *spears* into pruning-hooks. The *Wolf* did not dwell with the *Lamb*. *Jesus* did not bring the *Jews* from Captivity, nor assemble them together in *Jerusalem*: Nor did he build the Temple of the Lord. *Judah* was not saved by his means. The light of the Moon was not as great as that of the Sun; nor the light of the Sun equal to that of seven Days.

All these Prophecies are referred unto the Messiah by your Rabbins. But they do it in consequence of this absurd Principle, That the Prophets, in imitation of *Moses*, (as they pretend) look'd as far forward as to the time which shou'd follow your second Destruction by the *Romans*. Whereas it is certain that the Prophecies just mention'd, do not, according to their natural Sense, respect the Messiah nor his time, but speak of *Zorobabel*, and the time of your Liberty under *Cyrus* and his Successors.

There is but one Objection you can raise against this Assertion; and that is, That *Zorobabel*, not having brought back the Ten Tribes, but only the two, those Prophecies which promise the return of all the Tribes cannot be apply'd to *Zorobabel*, but must necessarily speak of the Messiah. But in answer to this,

I. From your affirming that the twelve Tribes are not yet all returned, I might as naturally conclude, that none of the Tribes did ever return, and that therefore the Prophecies have not been fulfilled. For those Prophecies foretell, that the ten Tribes shall all return together under the same Head with the two others.

Now that Circumstance makes this Prophecy absolutely inapplicable to the Messiah. For if it be true, that only the two Tribes were Captives in the *Roman* Empire, it follows, that the above cited Prophecy can

by

by no means respect the Messiah, who according to you, is to lead back all the twelve Tribes in the quality of their Head.

II. After all your distinctions between the *Geoula*, which you refer to the Messiah, and the *Pekida*, by which Name you call the Deliverance of the two Tribes by *Zorobabel*, The Predictions of *Moses* and of the other Prophets, will still be equally false. For the Term *Geoula* is found apply'd to the Deliverance by *Zorobabel*, in *Nehem.* 1. 6. and the Deliverance from *Egypt*, of which you speak, is called *Pekida*, *Exod.* 4. 31. But besides this, 'tis very remarkable, that according to you, *Nehemiah* must have spoken falsely of the Redemption of your Fathers out of *Chaldea* by *Cyrus*, for he applies to that very Deliverance, the Promise which God, by *Moses*, had made of redeeming his People; *Nehem.* 1. 9. And *Dan.* ch. 9. does the same, acknowledging the Prophecies of *Moses* to have been fulfilled in the Captivity of the ten, and of the two Tribes, and in begging of God the accomplishment of the Promise he made by *Moses*, and which he repeated by the Prophets, and principally by *Jeremiah*; and we find he received in answer, that his Prayers were heard, and that he shou'd see the accomplishment of that Promise in 70 Weeks, viz. 490 Days; at the end of which, *Cyrus*, by his Edict, gave leave to all those who were in *Assyria* and *Chaldea*, to return and build their Temple.

III. The Prediction of a second Captivity, having been made, as you assert, to all the People; it follows, either that the Prophecy is false, or that the ten Tribes were carried Captives by the *Romans*. This Consequence is so plain, that some of your Doctors affirm, that the ten Tribes are never to return.

I shall add but one Remark more, concerning *Isai. 53*. When your Masters speak to you of the *Targum*. They tell of a great many Miracles which were wrought to confirm its Authority, and make it unquestionable. And yet your Rabbins make a jest of its Authority, and never pay any deference to it, but when they find it favours their Notions.

The *Targum* applies *Isai. 52*. from *v. 13*. and the whole *53. ch.* to the Messiah. So does your *Pesikta*, and your ancient Books the *Tanchuma* and *Siphre*. *R. Moseh*, and *R. Nephtali* are of the same Opinion. But read after this your other Commentators, and you'll find, that *R. Saadiah* apply'd the whole Prophecy to *Jeremiah*. Others suppose the Prophet to speak in general of any good Man.

Thus in the *Talmud* one refers it to *Moses*, another to *R. Akiba*. *Raski*, *Aben Ezra*, *Kimchi*, *Lipman* and *Abarbanel*, explain it concerning the People of the *Jews*. In a word, *Abarbanel* affirms, that it may also be understood of *Josiah*, who was slain by *Pharaoh Necho*.

Hereby

Hereby you see how you are imposed upon by your several Commentators, and how they follow every Man his own Imaginations, without expressing much concern for the Truth.

If that Prophecy speaks of the Messiah, as your ancient Authors agree it does, how can it be apply'd to your whole Nation, as you have done for these five or six hundred years? Or if it treats of a whole People, how can it be explain'd of *Josiah*?

Don't you perceive how your Rabbins impose upon you? Their Fore-fathers acknowledged the Truth, but the Modern Sett have perverted the Sense of the Prophecy, referring it to the People, and not to the Messiah, to whom it had been formerly apply'd. And with what design? Why, to increase the number of the Questions in Controversie between them and the Christians.

This is what *Rasbi* honestly confesseth himself to have done upon *Psal. 2.* *Our Masters,* says he, *have generally interpreted that Prophecy, concerning the Messiah and his Affairs: but for his part, that he may have somewhat to say against the Hereticks, truly he thinks fit to apply it to David.* A very remarkable Instance this, of the sincerity of your last Doctors!

Be prevail'd with to consider a little the unfairness of such a way of proceeding. This Prophecy of *Isai.* is one of those upon which the Christians found one part of their System:

Now

Now if it be conceived in such Phrases as can be apply'd to none but the Messiah, and if it can be proved to have received a literal accomplishment in the Person of *Jesus*, whom your Fathers rejected, the Christians have then gain'd their Cause, and you are cast. You are then convinced by this Prophecy, that your Fathers despised the Messiah, and were the Authors of his Death: And you are then convinced, that he was to die and rise again, and to gain that innumerable Multitude of Disciples, who at present are spread over a great part of the Earth.

I am very sensible how strong those Prejudices are, wherewith your Masters have prepossessed you against *Jesus Christ*, and his Religion. They are perpetually ringing in your Ears the absurd Stories in their *Toledoth Jesu*, whereby they endeavour to conceal from you the truth of Christ's Nativity.

But these reports are so grossly fabulous, that the Christians are not afraid to print them as fast as they come to their Hands.

The same Judgment may be passed on the History of his Death by order of Queen *Helena*, and of the great *Sanhedrin*, which convicted him of Magick, or of having wrought his Miracles by the unutterable Name which he stole out of the most Holy Place.

Those of the Christians who read these Books, find nothing in them but the Tokens of an unjust Hatred, and of a prodigious Credulity in your Nation.

And

And indeed, what Judgment can be made of your Masters, who accuse *Jesus Christ* of being a Magician, and at the same time confess, that he raised the dead (*Toledoth Jesu*) for by that Confession, they must acknowledge that God can give a Magician the Power of raising the Dead ; and then adieu all Religion.

You have been all brought up in the Belief of a silly Story, that Christ being cast off by the Rabbin who taught him, went away in the fit of an ill humour, and laid two Bricks a-thwart each other in the form of a Cross, which he made his Disciples worship ; as indeed about the time when the *Talmud* was written, they saw the Christians doing such things, among the *Eastern* Christians.

Now after this, say you, can we believe Christ to be the Messiah that God was to send us ?

If your Rabbins had found such an Institution in the Gospel, I confess you'd have had all the reason in the World to reject it. But what you mention is nothing but a paltry Story, which your Masters raised against the Christians, because of the blind Zeal and Fury with which they raged when they were become Idolaters.

I am informed, that there never were any Images made nor worshipped by the Christians, for above 300 Years after Christ.

The

The Monks have indeed invented Stories, as for instance, that *St. Luke* was a great Painter, and I know not how many other ridiculous Chimera's, which may have justly set you against the Christian Religion, as corrupted by those Knaves.

But ought any Man to reject the Law of *Moses*, which forbids Idolatry under the severest Penalties, only because there was a time when *Israel* and *Judah* served the Calves which *Jeroboam* made, and when they publicly worship'd the Images of *Baal*.

The Gospel, far from proposing such Objects of Worship, plainly foretells this Corruption which should sieze the Christians, just as you find in the Books of *Moses* Predictions of the Idolatry which should reign among the Posterity of those Men, to whom God had given his Law with so many Miracles.

But more than this, in the prophetic Books of the *New Testament* you find Promises, that God will put an end to that unrestrain'd Corruption, and cleanse his Church from it, as you find he has actually done in that Country where his Providence has brought you.

You have been brought up in a just horror of the Doctrines of the *Roman Church*, whose Priests pretend to a Power of changing, by three or four words speaking, the Bread and Wine, into the same Body and Blood of *Jesus*, which they believe to be now glorify d

in

in Heaven. But you find no such thing as this in the Gospel.

We who read the Form of the Institution of this Sign which Jesus Christ appointed for a Memorial of his Death, are amaz'd at the Stupidity of the Papists, who don't understand the Books on which they found their Religion.

The Disciples of Christ being *Jews*, understood well enough their Master's Phrase, and were not so barbarous as to imagine he had changed the Bread into his Body. Accordingly you don't read that they worship'd the Bread before they eat it, nor the Wine of the Cup before they drank it. This is the most gross and abominable Idolatry into which 'tis possible for reasonable Creatures to fall.

The same Priests boast they have a Power of binding and loosing Sins in the Tribunal of Confession ; but I can assure you, the Gospel says not one Word of any such Power.

'Tis owing to their Ignorance of the true Sense of the Gospel, that they draw such extravagant Conclusions from it. Jesus Christ gave his Disciples Power to pronounce some things lawful which were forbidden under the Law, and to forbid some things which the Law had permitted, such as Polygamy. He confirmed this Authority, by sending them the Gifts of the Holy Spirit, and giving them the Power of working all sorts of Miracles,
even

even of raising the Dead. But what these Priests claim is contrary to the Design of Christ, and to the Words of the Gospel, which they misapply in Confirmation of an Authority that Christ never granted them, and which frustrates the End and Design of his Religion.

You are justly offended at the Religious Worship which is paid to Saints and Angels by the Papists, who consecrate Churches to them, and apply themselves to them as to Mediators between God and Men. But those Persons who do thus are Idolaters in the Sense of the Gospel, and of all true Christians: For these latter believe that there is but one only Mediator between God and Man, Jesus the High-Priest, who having made a Propitiation for our Sins, ascended into Heaven, the true Sanctuary, and there interceeds for us to obtain the Blessings and Graces of which we stand in need.

You cannot bear what the Church of *Rome* tells you, that *Abraham*, and all the Faithful who succeeded him until the time of Christ, were kept as Prisoners in Hell till the Entrance of Christ into Heaven. But in the Gospel you will find Christ affirms the direct contrary; for he supposeth that before his Appearance the Faithful were carry'd by Angels into the Bosom of *Abraham* their Father for that Name he gives to Heaven, into which God receives the Souls of his Children.

Yo

You are justly offended that the Church of *Rome*, which prays for your Conversion every *Easter*, should yet pretend to a Right of persecuting you, in order to make you embrace her Opinions, contrary as they are to Reason, and to the Law which God gave you on *Sinai*. But if you read the Writings of the Evangelists and Apostles, you will find therein Maxims directly opposite to this Spirit of Persecution. Jesus Christ rebuked the Zeal of his Disciples, when they called upon him to punish the *Samaritans* who had rejected him with Contempt. And he teaches, that the Tares must be spared until the Harvest, that is, until the Day of Judgment.

Possess as you are with your Prejudices concerning the peaceable Reign of the Messiah, you are very much disturbed at the Wars by which the Christians destroy one another. But this is for want of due Consideration.

Could the ten Kingdoms which were to arise out of the *Roman* Empire, ever be formed without Wars? Could the three Kingdoms which were to fall, and thereby increase the Greatness of the little Horn, ever fall without bloody Wars, and horrid Devastations? Was it possible that the little Horn should ever have raised it self as it has done, without getting the strength of the other seven, and without setting them at variance

riance among themselves? Or could it persecute *the Saints of the most High*, without keeping up an armed Force as it has done for several Ages? And your selves confess, that the Reign of *the Saints of the most High*, is not to begin till after the Destruction of this little Horn.

Your Mistake lies in these three Points,

1. You take *the Saints of the most High* to be your own People, whereas they are the true Disciples of the Messiah who has been rejected by you.

2. You imagine that *Rome* shall be destroy'd by the Messiah, and by your People though you find no such thing in the Prophecies.

3. You believe, that the Prophecies, which speak of *Gog and Magog*, are yet to be fulfilled, whereas they were accomplisht before the Messiah's Appearance; who, according to *Micah*, was to come after the eighth King of the Race of the seven Generals, and after the sixty two Weeks, of *Daniel*.

You see, my Brethren, by what I have offered to your Consideration, that I have examin'd this Controversy with such Attention as is required in a matter of so great moment as this is, in which our eternal Happiness is so nearly concern'd.

If it be true that the Messiah is come, and did answer those Characters by which he is describ'd in the Revelation God has given us, by rejecting him you are guilty of the greatest Crime you can commit against God who sent him to you.

If by the Misfortune of your Birth, you are engag'd in a Society which hates him, tho' it be now actually under those divine Judgments which he denounc'd against them, 'tis your Duty, at least when you have attain'd such an Age, in which you are capable of examining matters of Religion, to consider seriously such important Questions as these are, and to endeavour to attain such Satisfaction, that you may be assured you do not follow blind Guides.

You are among those Christians who have reformed from the Errors, the false Worship, and the Idolatry of the *Roman Church*. 'Tis your Duty to improve this Advantage you have.

The Pastors of this Church are such, against whom you can have no Exception, since they teach this Maxim, that no Man is saved by the Faith of his Pastor; but that all are obliged to examine the Doctrines that are proposed to them, but to embrace none, except those which shall appear unto them

to be agreeable to the Divine Revelation.

There is no Inquisition here, to use violence with your Conscience, and to oblige you to dissemble your real Sentiments.

I beg of you therefore, that you would make use of those means, which the good Providence of God favours you with, and as I lay before you the defence of the Profession I have made of the Christian Religion in the Reformed Church of *England*, so I conjure you to examine it with care and attention.

It is the effect of that great affection I have for you in particular, and for all those of mine own Nation ; for I desire nothing with greater earnestness, than by my own Example and Exhortations, to be instrumental in leading you into the way of Salvation, wherein the infinite Mercy and Goodness of God has happily placed me, and wherein I am fully resolved to persevere unto my Lives end.

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I pray to the Almighty with all my Might, that he would be pleased to enlighten your Minds, and deliver you from those Prejudices you labour under, that so the great and fundamental Truths here laid before you, may make a deep and lively Impression upon your Hearts, and

be

be an effectual means to bring about your Conversion to the Christian Religion, and not rather serve to encrease your Condemnation.

FINIS.

ERRATA.

PAG. 3. Line 13. for *as* read *a*. p. 17. l. 11. for *Authors* r. *authoriz.ed*. p. 32. l. 8. for *notwithstanding*, r. *in the mean time*. p. 48. l. last. for *their Sin*, r. *that Sin of theirs*. p. 54. l. 26. for *as* r. *and*. p. 58. l. 9. for *'tis* r. *this is*. p. 58. l. 15. for *as appears*, r. *will appear*. p. 59. l. 10. for *multipling* r. *implying*. p. 59. l. 17, 18. for יהוה אלהינו r. יהוה אלהינו. p. 61. l. 9. for אלוהים r. אלוהים. p. 64. l. 11. for *Heathens* r. *Heathens*. p. 83. l. 12. for *Character* r. *Characters*. p. 87. l. 6. dele *it*. p. 89. l. 11. dele *as you know*. p. 93. l. penult. for *with* r. *and which*. p. 94. after *Reasoning* add *is this*; for. p. 96. l. 21. dele the Comma after *all*.

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